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Is There a Place of Punishment Called Hell?

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Human Beings Who are on the Way to the Place Prepared for the Devil and his Angels.

They may be classified:

First, those who appear to be hopelessly given over to crime and wretchedness. Some of the sins of these desperate characters are mentioned in the New Testament. The following passages are selected as representative:

"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. v. 19-21.)

"Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. vi. 9, 10.)

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." (Rev. xxi. 8.)

That there are people such as here described, no one who has traveled far can doubt, and no one familiar with history will question the vile, cruel and murderous capabilities of the human race from start to finish.

The earliest inventions of the people of Europe were instruments of murder. During the stone age men made their flint arrowheads pointed and barbed so that they were sure to kill and could not be drawn out without doubling the wound. The Assyrians wasted the earth and its inhabitants, exterminating during their career of cruelty and murder, thirty nationalities.

Mæcenus, Horace, Virgil and other distinguished guests on one occasion were entertained at a banquet given by Senator Asinius Pollio. There were served little fish of a perculiarly delicious flavor, attributed to the fact that they had been fed on the flesh of slaves, cut up piecemeal for that purpose. It is reported of Cæsar that "he cared as little for killing human beings as for killing a swarm of flies." It is estimated that his death roll numbered 1,900,000. Nero took fiendish delight in witnessing the agony and slaughter of human beings. And what seems perplexing and almost incredulous is that after all these years of boasted development and civilization, the cruelty of Cæsar and Nero, changed only in form, are still found on earth. "Men now sit, as aforetime, and hear each other groan."

Reports of the recent massacres growing out of the Bulgarian-Turkish war; the Congo atrocities just published, and those almost worse, perpetrated in the rubber districts of the upper Amazon, made known in the late report of Sir Roger Casement, and the bloodthirstiness of the civil war in Mexico, show the perpetuated, debased, and devilish cruelty of the human heart.

And nearer home it is found that our most attractive cities are much like "whited sepulchres" of which our Lord spoke, that "appear beautiful outward but within are

full of dead men's bones." There are a thousand men in any of our larger cities, selfish and murderous enough to kill an innocent man for five dollars, whatever might be the agony of his wife and children. There are men who would pick every dollar from another man's pocket, even if it left him without bread to eat or anywhere to sleep; there are men brutal enough to enter any unprotected home at night, with a mask on the face, with pistol in hand, and demand money or life, and there are men who, to gratify a momentary passion, would assault any mother's daughter, even at the risk of her innocent life. In many of our American cities the white slave traffic has its sorrowful victims and the horrible business has been reduced to a fine art. A recent issue of *Leslie's Illustrated Weekly,* contains an official report made by Stanley W. Finch, Chief of the Bureau of Investigation of the Federal Department of Justice, in which he says, "The white slave trader is able to entrap almost any woman whom he selects. No young girl is safe, especially if she be attractive and belongs to a large class who are compelled to seek work. The traffic has been so thoroughly systematized that with a weakness among girls to begin with, and the theatres, the moving picture show, the skating rink and the dance hall as his field, the slaver is almost certain to succeed in his diabolical schemes."

What, therefore, should be done with the brutal creatures engaged in this horrible business? What should the law do about it when our daughters or sisters are entrapped, kidnapped, or drugged and then ruined?

Why does not God kill the devil? You ask. Why does he not kill the devilish men on earth and do it without so much delay and before they have a chance to commit every sort of iniquity? Or why did Dr. Elliot's God—"a sleepless, active energy and will, which yesterday, to-day and forever, actuates all things as the human spirit actuates its own body"—why did that God ever create men capable of the barbarity and cruelty that blacken every page of human history? These fiendish and murderous wretches sometimes are killed while committing their crimes. What future disposition can be made of them? The radical and brilliant Unitarian, John Weiss, once remarked that he did not know what could be done with diabolical sinners except "to shovel them in."

There is another class of malignant human beings who seem the embodiment of satanic wrath, who say they would be glad, if the opportunity were presented "to spit on God"; men who seek to play havoc with society, religion and heaven; who would have no hesitation in repeating the blasphemous threat of the late King Peppeo, who when approaching death is said to have exclaimed, "If I could see God I would kill him at once because he did not create me immortal." If, therefore, there is a hell, can there be any question that human beings given over to blasphemy and iniquity, "dead in trespasses and sins" will be numbered among its inhabitants?

A second grouping of human beings on the way to the place of punishment, called hell, are clergymen and religious teachers who are Pharisees and hypocrites. The clerical garb or the clerical profession, the world has learned, is no security against a downward journey. Hundreds who have stood in the pulpit have gone head-long over the precipice. Of such are the hirelings paid to guide souls in paths of righteuosness, but who, by example and teaching, are leading their flocks astray and to their destruction. And all clergymen are in special danger unless well fortified. It is said that one day Professor Jowett and Hugh Price Hughes were walking the streets of London. They talked of their common experiences and trials when suddenly Hughes stopped, grasping his friend by the arm, exclaimed, "Jowett! Jowett! the evangelical preacher is always on the brink of an abyss."

Is it to be supposed that the Cambridge clergyman, who used deceit and poison and who suffered the death penalty the other day for crimes committed while teaching the Word of God, is the last or only clerical deceiver, seducer and hypocrite? Others have been guilty, but have lived and died with the mask still on. True to life are the words of the apostle: "Some men's sins are open beforehand, going before to judgment: and some men, they follow after"

(1 Tim. v. 24.) These reprobate clergymen, comparatively few in number, have had the form of Godliness but "creep into houses, leading captive silly women laden with sins, led away with diverse lusts." (2 Tim. iii. 6.);

They steal, "the livery of Heaven,
To serve the Devil in."

False and impure prophets under the old dispensation were condemned with God's bitterest denunciations (Gen. vi., 10-13; viii., 10; xiv., 12 xxiii., 11, 12). And Christ's malediction against clerical hypocrisy and iniquity after two thousand years has lost none of its terrible vehemence:

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Fill ye up, then, the measure of your fathers. Ye serpents, ye generation of vipers (children of snakes), how can ye escape the damnation of hell?" (Matt. xxiii. 14, 15; 32, 33.)

It would be well for men who condemn the severity of the Old Testament and praise "the love song" of the New, to commit these words of Christ to memory, if there is no other way of impressing them upon the mind.

The third grouping of human beings on the way to a final doom consists of church members and officers who with hypocritical clergymen have lived a lie, which is the worst kind of lying. Often these hypocritical churchmen are straight as a tightened string in their professed orthodoxy, but roundabout and crooked in their practice. Attendance at church, the offering of formal prayers, the reading daily of a chapter in the Bible are far from enough to clear off the records of the judgment books. Any amount of such apparently pious devotion cannot balance a single act of wrong doing. Gospel righteousness is something more than Sabbath decorum and very much more than religious hysteria in revival services.

A remark attributed to Henry D. Thoreau is sufficiently accusative: "There is no infidelity nowadays so great as that among those who pray, keep the Sabbath and rebuild churches."

Pointed and startlingly condemnative are the words of the Lord Jesus:

"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (Matt. vii., 11, 12, 21-23.) " . . Ye hypocrites, well did Esaias prophesy of you saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." (Matt. xv. 7, 8.)

If, therefore, professors of the Christian religion, church members "in good and regular standing" do not lead Christian-like lives we cannot see why they are not doomed, if one is to believe what Christ says, to the place called hell just as surely as are Satan, demons and the most desperately wicked men, who have cursed the earth with their influence and crimes.

The last in our enumeration of human beings who are on the way to the underworld are unbelievers. And, who are they? is a question of no small interest and perhaps not easily answered. Appealing to Bible teaching for guidance we compare for a moment Scripture with Scripture, beginning with the words of the Master:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 15-16.)

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten

Son of God. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John iii. 14, 15, 18, 36.)

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness." (Rom. x. 9-10.)

"And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thes. ii. 11-12.)

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was made perfect?" (James ii. 19-22.)

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James i. 27.)

In the graphic picture of the final judgment given by our Lord are these words:

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink. . . . . And these shall go away into eternal punishment but the righteous into eternal life." (Matt. xxv. 41, 42-46.)

It would seem, therefore, that those who are sent to hell go there because they do not believe in the Christ-life or in the Christ-like. The apostle John among his last words gave this brief but clear definition: "He that doeth righteousness is righteous (i. John iii., 7.) The converse must be equally true; he that doeth unrighteousness is unrighteous. And all this is entirely in accordance with the Old Testament representation and teaching in which God's indignation is not so much pronounced against mistaken beliefs as against bad behavior. The Ten Commandments say nothing about beliefs. They may be implied, but thou shalt, and thou shalt not do, are the requirements. If, therefore, men do not show their faith by their works, they are destitute of gospel faith and are under condemnation because they are unbelievers.

The story of the rich man and Lazarus narrated by our Lord is a comment on what we have been saying. The rich man was not so very harsh to the poor sufferer at his gate. Servants were allowed to throw him scraps from the table. Perhaps the rich man saw to it that the dogs did not bite this cripple or drive him away. So much speaks in favor of this Dives, but his condemnation was that he did not treat Lazarus with the tenderness and sympathy that a suffering man deserves of one who is able to help, or as Christ would have done. Rich, splendidly clothed in purple and fine linen, sumptuously fed, yet he did not believe in Christ, that is in the Christ-life and behavior. Had he believed he would have done more than keep the dogs off the poor man at his gate and would have given him more than the crumbs that fell to the floor from his table. It was for not believing in the essential Christ that he found himself when dead in a place of torment with no ray of hope for the future. He pled for a drop of water; a Niagara of water would not have quenched that man's thirst. But had he shown such kindness to the sick Lazarus as was shown the wounded traveler in the story of the Good Samaritan, there would have been heard from his lips no pleadings for a drop of water to cool a fire-parched mouth and tongue.

But was that Samaritan a church member; did he repeat, "Lord, Lord"; was he a professed follower of Jesus of Nazareth? Was he of the seed of Abraham? No matter. He believed in Christ—the essential Christ, the ideal Christ, more truly than multitudes who make many professions, and the only obligation that Christ placed upon the lawyer to whom the story had been narrated was, that he should *do* as the Samaritan did rather than follow the example of the two Jewish churchmen.

Grouping these different Scriptures and subjecting them to anything like a critical analysis it is discovered that those who in the *Supreme Court* are adjudged unbelievers are those who do not believe in Christ's righteousness and who, therefore, reject the ideal Christ that dwells, or at some time has dwelt, in every human soul.

What then if the historical Jesus of Nazareth is an unknown or a misunderstood person? Such unfortunate ignorance

may not be at all blameworthy. Unbelievers are not those who chance to be unfamiliar with theological dogma, but rather are those who do not hunger and thirst after righteousness and who deliberately break God's commands. Unbelievers in Christ are those who do not believe in his methods and life. At least and to the last let this cling to men in the church and on the street, with hooks of hardened steel, that those who are not striving to do the will of God; those who live chiefly to gratify their senses; those who are more devoted to the things of the world than to anything else; those who are clothed gorgeously, fed sumptuously and are hoarding their wealth though others nearby are suffering; those who gain wealth by despoiling others though not rebuked by the rules of trade; those who deliberately and knowingly break any Bible command—all such are unbelievers, whatever their professions of piety may be. And they are these unbelievers who must be classed with those who are to face the afflictions and regrets of a future world.

Unbelief, possibly, may mean or imply more than this, we have been saying, but that it means all we have said is beyond reasonable question.

Can Any Human Being Escape Hell?

In efforts at self justification men sometimes assert that belief in either the historic or essential Christ may be well enough, but is quite unnecessary if one does as well as one can, and that the gates of heaven to all such will not be closed, nor those of hell open.

But the question that at once intrudes itself is this, Who can say and speak honestly, "I always have done the best I possibly could?" Not having done this, what then? Men of broad observation and thorough self-inspection have no contention with the apostle when saying, "There is no difference; for all have sinned and come short of the glory of God" (Romans iii., 22, 23; cf. v., 12; Galatians iii., 22.) And the words of the Litany interpret rightly the actual feeling of whole congregations, "O, God the Father of Heaven, have mercy upon us miserable sinners."

When, therefore, one recalls the severity of God revealed in the Bible, and sees relentless austerity and cruelty widespread in the nature of things; when there is discovered the frownings of providence on page after page of the world's history; when earthly hells with their mental anguish and regrets are found to be a penalty for those who have sinned against light and reason; when men are forced to contend against innate downward tendencies and are exposed to the temptations and assaults of invisible foes, and when much else is conspiring to block an upward journey, is it any wonder that for humanity the portals of heaven sometimes seem far off and those of hell near at hand?

On a certain occasion after our Lord had made surprising statements as to the difficulties in the way of attaining eternal life, the disciples were amazed and asked, "Who then can be saved?" Others have repeated the same question and have had troublesome forebodings.

Dr. Eliot says that "Institutional Christianity as a rule has condemned the mass of mankind to eternal torment." This criticism remains to be considered. But what can be said without delay, and presumably without controversy, is this, that Dr. Eliot in common with other Unitarian—Universalists condemns every man, living or dead to future, though perchance not to eternal, suffering. And at this point, whether right or wrong, it is to be confessed that the doctor and his friends are perfectly self-consistent. The Unitarianism of Dr. Eliot and for the larger part, the Universalism of the present day provide no escape for the transgressor. The position taken by these anti-orthodox people is that a life ever so fully consecrated and righteous never can compensate for a wayward step; the atonement of Christ neither atones for sin nor absolves from guilt; "Every step I take downward," as a Unitarian writer puts it, "I *must, ay must,* retrace." The Unitarian belief upon strict analysis is that men are saved *by* retribution, not *from* it; they are redeemed *by* their sufferings, not from them.

Says Theodore Parker:

"The next life must be a state of retribution. Thither we carry nothing but ourselves, our naked selves. We go thither

without staff or strip—nothing but the men we are. I know that suffering follows sin, lasting long as the sin. I thank God it is so. I expect to suffer for each conscious, willful wrong; I wish, I hope, I long to suffer for it. I am wronged if I do not; what I do not outgrow here I hope to expiate there."

This is an expression of a daring such as most orthodox people are not well up to.

On this point we quote the following brief sentences from recent tracts published and approved by the American Unitarian Association:

"It cannot be that under a perfect plan, men will be allowed to follow an evil career, and then creep off into a state of final insensibility. If there be justice on the earth and in the heavens, this escape from retribution will not be possible."

"The primary law of natural justice is that the fortunes of each individual are exactly to be determined by the consequences of his own action, so that what he gets he deserves, and what he deserves he gets,—no more, no less."

"A man goes wrong in this life, and all the way through,—makes a perpetual mistake; walks crooked paths of meanness, transgression, and vice. And he dies, in the midst of his transgressions and errors, without recovering himself. Let us suppose he wakes next morning in another sphere of existence. . . . What a terrible experience is before him,—this climbing out of the pit he had himself digged, this slow and almost desperate making up for lost opportunities; but on and on he goes, through, it may be, a thousand or ten thousand years of struggle and suffering."

"It is only the liberal Christian who announces to every evil person, penalties that are sure and inexorable and from which no man shall come out until he has paid the last farthing. . . . The liberal Christian sees no way of avoiding the penalties of sin, when once the sin has been committed. The transgressor's only hope is in enduring the natural retribution of his deeds."

Now, if all this is so, then hardly the merest fraction of the human race can escape retributive justice in another world, and therefore, for a time at least, hell would seem greatly in need of enlarging its borders over and above the requirements of orthodoxy.

But our Unitarian and rationalistic Universalist friends not only pronounce against the orthodox view of redemption from sin and hell, but ridicule it. This is what is taught, approved and published:

"The willingness of any self-respecting man to escape his due punishment by allowing an innocent friend (Christ) to shoulder it for him is meaner than any respectable heathen. Rightly did Horace Mann say, that if he were to accept the orthodox conditions of salvation and enter heaven by virtue of another's merits and sufferings, 'he should be eternally ashamed to look Christ in the face.' Think of a Christian who claims to be an imitator of Jesus, congratulating himself that he has escaped scot-free from chastisement by shouldering it on an innocent substitute! Is not such doctrine plainly demoralizing and accountable for the fact, acknowledged by eminent orthodox ministers, that we have in the popular churches so many small souls and slippery saints, who confidently read their 'title clear to mansions in the sky,' but on earth can hardly get trusted for a pound of meat or a ton of coal?"

Rationalistic Unitarianism has had recently another authorized exponent, the Rev. Dr. Edward Cummings, who stoutly re-enforces the negations of Dr. Eliot. In an address at the annual convention of the Free Religion Association, held in Ford Hall, Boston, Dr. Cummings said: "The cross as a symbol of the Christian religion is a failure. I believe the Christian world is tired of the old mistaken religion of the cross. The cross was a great mistake, a great tragedy and crime. It typified old superstitions and darkness. Instead of the cross I would like to see a white flag on the topmost spire of every Christian church."

Such, then, is the reproach brought against the theory of salvation from hell by a conditional atonement through the death and cross of Jesus Christ.

And it is worth while to note that when the blood atonement is ignored, then by the same self-confessed authorities every other evangelical doctrine, including that of a personal devil and that of a literal hell, are also under condemnation.

Right or wrong, here again it must be acknowledged is self consistency.

But at this point may not the orthodox believer ask how it is that rationally any reproach can be cast upon a blood atonement or upon the cross of Christ in a universe placarded with evidence that life in

every instance is dependent for its existence and continuance upon suffering and death. God made the sun in the sky to die in order to keep in place the planets and to give life to every living thing on earth; in doing this atoning work the sun's light slowly is giving way and at length that great luminary will hang on a cross, dead in the sky. The mother suffers and sometimes dies in giving birth to her child. In a word, unless some things die to give life to other things all would soon be dead. Whatever we eat to support life, be it bread or meat, bears the marks of death when placed on the dining table, ready to be served. The entire range of geological and paleontological history tells the same story. Is it therefore unreasonable or unscientific to say that God has provided in the cross or in the suffering of one for another, or in a blood atonement, a conditional salvation for the transgressor? Why not as well refuse to support one's physical life by eating daily food, always the product of death and in some instances of suffering, as to refuse the proffered hand of a suffering and infinite Christ? The meat eater who denounces a blood atonement is out and out inconsistent. And what would justly be thought of a drowning man should he spit in the face of one who had imperilled his own life in trying to save the life of the one who is endangered? Are not honor medals given for all such saving service?

And in view of this law of life depending upon death, is it not what might be expected that men without number who are as intelligent, cultivated and highly educated as Dr. Cummings, Dr. Eliot or any other free religionist, find satisfaction in a vicarious atonement and that others who in their downward career have reached almost the borders of unmitigated wretchedness—such men as Count Brandt, Lord Littleton, Richard Cecil, Baron Haller, John Newton, John Bunyan and innumerable others likewise, have found forgiveness and peace through faith in the suffering and death of the Son of God?

Or is it so very strange that the heavenly Father, in accordance with nature's suggestion and method should have provided for a penitent sinner a way of escape from the sufferings of a future hell?

Professor Tyndall, speaking of God's method, as seen in the physical universe, says, "The inscrutable power at once terrible and beneficent is to be propitiated by knowledge and action, shaped and illuminated by that knowledge."

Why, then, may not Christian theology in like manner announce "that the inscrutable power at once terrible and beneficent is to be propitiated" by action or by such practical faith in Christ (the most splendid type of action known among men) as leads to a complete self-surrender of the human will to the will of an Infinite Being which always is followed by the supremest bliss and uplift known among men?

(To be concluded.)

"The fulfilment of the prophecies of the Old Testament in the person of Our Lord Jesus Christ—uttered centuries before His advent—as well as those relating to the fate of nations—especially the Jewish people—is convincing proof that they were uttered under the influence of Divine inspiration. While the high morality of Bible teachings is incompatible with the idea that they were uttered by impostors. The teachings of Our Lord and His apostles bear in themselves the impress of Divine truth."—*Prof. Edward Hull, F.R.S.*

"I know of no fact of Science which is antagonistic to the Bible rightly understood. Our almanacks tell us the sun rises at a particular time—every one knows that this is a scientific error, but it is the only way in which people would understand what is meant, and with a similar treatment (and necessary, for if scientific language had been used it would not have been understood) the Bible is, as far as I know, without scientific error."—*Dr. William Carruthers, F.L.S.*

Instruments of Jural Science

And the potent service they can render to Christianity

Judge Francis J. Lamb.

Greenleaf's work "The Testimony of the Evangelists," the reproduction of which has just been completed in the May number of The Champion, is one noble example of the service and value, science is capable of contributing to the Christian religion in showing as it does that, tested by the science of Jurisprudence, the documents constituting the Bible are competent evidence. That was the special subject of the work. Greenleaf did not undertake to show the potent service that Jural Science can by the use of its methods, rules, and instrumentalities in dealing with evidence render to the Christian religion and servants of Christ in the duties and activities inherent in that service.

We propose to supplement Greenleaf's work by setting forth briefly some of the methods, rules, and instrumentalities of Jural Science, to show their potent value and service in waging the warfare against infidelity and error to which Christ's servants are called. For brevity we will use the word "believer" in this article to designate those to whom the Bible is what it was to Christ, their Master, i. e., broadly speaking—the Word of God. (Jno. xvii., 17.)

A fundamental function and power of Jural Science is that by which it takes controverted questions of fact or verity out from the indeterminate sphere of debate, discussion, polemics and by stating as a proposition what one contestant affirms, and denial thereof by opponent, it makes that potent instrument of that science known as "the issue." The "issue" thus presents definitely for determination the question—is the proposition or contention so affirmed true or untrue? The "issue" puts the controversy in process of compulsory and conclusive determination, by subjecting the controverted question to the ordeal of trial by the evidence—and through evidence in administering the science, it ascertains and establishes the fact or the truth in question—it yields verdict. Vera dictum.

This is a matter of common observation in courts of justice in administering Jural Science.

The Scripture exhortation and duty laid upon "believers" is "contend earnestly for the faith which was once for all delivered unto the saints." That faith so delivered to the saints, is portrayed and its portrayal in human language recorded in the Bible and not recorded elsewhere. Hence that exhortation is logically exhortation to contend earnestly for the Bible as embracing the foundation of that faith. Hostile contentions attacking the Bible in our day may also be named legion, for they are many. The potent service Jural Science is capable of, in contentions in courts of justice, we have noticed. The question may be asked—can the power and service of Jural Science be used outside of courts; be available to "believers" in dealing with hostile contentions regarding the Bible? That it can, may be shown by the example of Abraham Lincoln in his use of the science in dealing with contentions of opponents in matters regarding Washington's farewell address to his countrymen on his retiring from office. Washington's experience of the evil of jealousies between colonies and states in war and later, led him to seriously warn the people on the subject, i. e., sectionalism. For some generations before 1860 human slavery in the South became prominent in politics. The dominant political party in the South contended that the dominant political party of the North was sectional. The Northern party recriminated and the polemics became violent. Lincoln in his great oration at Cooper Institute, 1860, had for his subject the whole question of slavery in politics, including this charge of sectionalism. That great jurist and statesman and man of wisdom did not deal with the matter by discussing the address of Washington to show error in the interpretation of the address by the southern political party; but he laid hold of *the contention itself* directly, and employed the instruments of

Jural Science in refuting the contention. Identifying himself with the dominant political party of the North, and addressing the dominant political party of the South, Lincoln said: "You say we are sectional. We deny it. That makes an issue, and on you (the affirmant) rests the burden of proof. You produce your proof, and what is it? Why that our party has no existence in your section, gets no votes in your section. The fact is substantially true, but does it prove the issue in your favor, as you claim? If it does, then if we, without change of principle, begin to get votes in your section we shall thereby cease to be sectional. You cannot escape this conclusion, and yet are you willing to abide by it? If you are, you will probably soon find we have ceased to be sectional, for we shall get votes in your section this very year. You will then begin to discover, as the truth is, that your proof does not touch the issue." Their *alleged* proof* was shown to be baseless.

That the employment of Jural Science by "believers" dealing with contentions of critics, in their hostile attacks upon the Bible is distinctly appropriate will be shown also by comparing and contrasting the foundations of the Christian religion, and the foundations of the contentions of the hostile attacks of critics upon the Bible.

In THE CHAMPION, December number, 1913, page 195, Greenleaf states the foundation on which the Christian religion is based. His statement is not exhaustive, but is sufficient for our present purpose. He says: "The foundation of our religion is a basis of fact—the fact of the birth, ministry, miracles, death, and resurrection, and ascension of Jesus Christ."

Professor Wright in his splendid address at Xenia, Ohio, 1913, published in the first three numbers of THE CHAMPION, announces the same basis, i. e., that the Christian religion is based and is dependent upon evidence, using the rhetorical figure of synecdoche, putting cause for effect—evidence for proof. For as adjudged by the New York Court of Appeals —evidence is the medium of proof of fact and proof of fact is the effect of evidence.†

Examination of the hostile contentions with which critics attack the Bible will show that their contentions are based on *supposition.*

The pioneer higher critic Astruc *supposed* that before Genesis was written there were two narratives of its contents—in one of which the writer constantly used Elohim for God — in the other the writer constantly used Yahweh Jehovah for God. He further *supposed* that those two narratives were each dissevered and the dissevered parts were patched together in producing Genesis as we now have it. He *supposed* that this work was done by a Redactor (pompous name for editor). When Astruc or his followers found that his supposition did not work but was refuted by passages in Genesis, he or they made a *new supposition,* viz., that the redactor had blundered. When as in Gen. xxviii., 21, Jacob, in response to God's great gift to him, made a vow, i. e., that (original in Hebrew) Yahweh (Jehovah) shall be my "Elohim"—the two names of God are so indissolubly bound together in the vow that the fatal writing of the divine names in apposition could not be cured by any act of a redactor—Astruc's followers made a *new supposition,* i. e., they suppose that the verse Gen. xxviii., 21 is a forgery—was never in original Genesis, but has been written in clandestinely and so they strike the verse out of the Bible. Astruc's followers all the way down to Dr. Driver have multiplied suppositions to meet evidence in the Scripture that confutes their primary supposition.

It would be tedious to detail all suppositions of various higher critics of the Bible. We will, however, note the suppositions and view-point of one more such critic, namely, those of Dr. Kuenen, of Holland. As Wellhausen and his confreres and Professor Charles Foster Kent of to-day are at one with the suppositions and view-point on which Kuenen's contentions attacking the Bible are based, we will let Kuenen himself state the foundation of his contentions, namely, "So soon as we derive a separate part of Israel's religious life directly from God, and allow the Supernatural or immediate revelation to interfere in even one single point, so long also our view of the whole continues

* Italics ours unless otherwise noted.
† 108, New York, 73.

to be incorrect . . . . It is the *supposition* of a natural development (i. e., a natural evolution) that accounts for all the phenomena."‡ In addition to this Kuenen *supposed* that the remote progenitors of the human race were merely animals—that resident evolutionary forces in them have evolved from their animalism the race as it is to-day—is verity—that prior to and in the Mosaic period the race had not evolved in mental, spiritual qualities sufficiently, or so that they could comprehend the lofty moral, religious and spiritual conceptions shown by and in the age of prophets as Hosea, Amos and others. He also *supposes* that details of the Pentateuch and books of the Mosaic age were not written down in that age, nor until the time of the prophets, and that in those late written books, describing the early times, the high moral and religious conceptions of the late age were untruthfully woven into the narratives. In his work "The Religion of Israel" he says: "We offer for instance a *supposition* with respect to the Mosaic period." He assumes "that the people of Israel and the man who delivered them out of the bondage in Egypt had reached such and such a degree of religious development (evolution.)" He then, contemplating the later era, when he supposes "the narratives about Moses and his work were written down" *supposes* the representation given in these narratives were the religious and moral sentiments of the late age in which they were written down.*

These are all suppositions. Assumption is supposition. Kuenen and associates assume their supposition. We are confident that investigation will justify the conclusion that all the hostile contentions of the critics attacking the Bible will be found to be based on *supposition.*

What has been said earlier in this paper shows generally the potent service and benefit that Jural Science can furnish to "believers" in dealing with hostile contentions attacking the Bible. The "believer" by denial of any such contention makes an "issue" as to the verity of the contention. And Jural Science is relentless in requiring such verity to be proved by competent evidence. On such "issue" "believers" have the evidence embraced in the Bible documents. What evidence has the critic to sustain his hostile contention? His contention being based on supposition, no evidence is indicated or apparent.

We do not overlook the claims of the critics that they do produce proof of their contentions—and What is it?

It is that Kuenen and associates and Astruc and his followers and others use their supposition as a hypothesis—that hypothesis is a recognized instrument of Jural Science—that applying their hypotheses to the Bible record, to the evidence contained in the Bible documents, the hypothesis works—fits the matter the evidence discloses,—and that, they claim, is proof that the hypothesis is true.

To this we reply by citing the rules and standards of Jural Science, namely:

Hypothesis is recognized as an instrument of Jural Science, but it is recognized in accordance with its nature and the quality incident to its nature, for it is simply and only supposition.

Hypothesis is available in cases of conflicting testimony and cases where evidence is obscure. The fundamental principle controlling the employment of hypothesis, in administering Jural Science, is that it cannot accomplish its supposed purpose, cannot be employed unless as the evidence in the case stands, the hypothesis proposed *can* and does *exclude every other possible hypothesis but the one proposed.* Greenleaf with his usual clearness and cogency sets forth Jural Science on hypothesis as follows:

(1) "The possession of goods recently stolen, accompanied with personal proximity in point of time and place and inability in the party charged to show how he came by them would seem naturally to exclude every other hypothesis but that of guilt."

(2) "But the possession of the same goods at a remote time and place would warrant no such conclusion, as it would leave room for the hypothesis of their having been lawfully purchased in the course

‡ *Prophets and Prophecy in Israel,* p. 585.
* *Religion of Israel,* Vol. I, pp. 26-32.

of trade," i. e., that the use of hypotheses in Jural Science "depends on their sufficiency to exclude every other hypothesis but the one under consideration," and that depends on the condition of the evidence in the case.†

When the state of the evidence "leaves room" for any other hypothesis than that proposed by the critic, the critic's hypothesis is put out of business by Jural Science.

We may here deal with Kuenen's hypothesis as in effect representative of all others, that use their suppositions as hypotheses. We have quoted Kuenen's supposition which he uses as a hypothesis, ante p. 251.

It is in brief—that natural evolution is assumed and that evolution called development produced and explains Israel's religion and its phenomena.

We deny the supposition of Kuenen and any right to use it as an hypothesis. That makes issues to be determined by the ordeal of trial by evidence. The distinct question is—Does the state of the evidence "leave room" for any other hypothesis than that of Kuenen? The "believer's" doctrine is that it was the supernatural, i. e., that of the direct descent of God by word and deed into human affairs and history in dealing with Abraham, Isaac, Jacob, Moses, Joshua, Samuel, Elijah, Elisha, and others, and the mighty miracle of God in the exodus and other times that produced "Israel's religion" and accounts for its phenomena.

To carry forward the argument let the "believer's" doctrine be called "believer's" hypothesis. Does the state of the evidence in the Bible documents "leave room" for the "believer's" hypothesis? If it does, then on solid principles the employment of Kuenen's hypothesis is repudiated by Jural Science.

The evidence embraced in the Bible Documents not only "leaves room" for the "believer's" hypothesis, but the evidence distinctly and fully upholds it.

On the evidence, Kuenen's hypothesis cannot exclude the "believer's" hypothesis, and because of that failure the exploitation of Kuenen's hypothesis on which so much is based by Kent, Wellhausen and their confreres, is condemned, repudiated by Jural Science, and alleged results claimed to be assured on that false exploitation, are by that science shown to be delusions and deceit.

A magazine article like this is limited in space, and can only indicate the potent service Jural Science can render to Christianity. What is here briefly indicated is set forth fully in the author's book "Miracle and Science," notice of which is in THE CHAMPION.‡ In that book the fact is shown, from the record, that Jehovah employed Jural Science—the "issue" and trial by evidence, in proving His existence and supremacy, and in conquering the disbelief and denial of the haughty King of Egypt—and also the fact that Christ employed Jural Science, the "issue" and trial by evidence, in proving His Divinity when disputed in dealing with the palsied man at Capernaum.

An actual example of the use and power of Jural Science, in dealing with a Higher Critic's hostile contention, attacking the Bible, may be more helpful than discussion of principles. We will close this article by such example, in dealing with such an attack in which the Critic contends that by operating his cult, he shows that more than half of the 107 verses of Christ's Sermons on the Mount (Matt. v., vi., vii.) were not a part of that Sermon, that they were falsely written into it by Matthew—thus impugning the integrity of Matthew, making him a false historian. Space requires that this be postponed to the July CHAMPION.

† *Greenleaf Ev.*, p. 18, 14th Ed.

‡ See Our Herald Department, page 283.

"I am a student of science and honestly say, that so far from there being antagonism between the Bible and physical science, the reverse is the case. Science tells us that there are certain laws in Nature—now, where there are laws there must be a law-giver—a God. A student of physical science at all events must be a reverent man, for it tells him how far he is removed from the knowledge of such a Law-giver."—*Sir William de W. Abney.*

An Assault on Nicene Theology

Professor Leander S. Keyser, D.D.

Hamma Divinity School, Wittenberg College.

In a recently published book, entitled "Christian Unity at Work," Dr. Shailer Mathews, Dean of the Divinity School of the University of Chicago, ventures to offer this remark: "If the Council of Nicaea, instead of wasting weeks over the discussion of a word, had organized a mission society to go up into Germany, what a different story history would have told!" An article of his, the title of which is "The Awakening of American Protestantism," appeared in *The Constructive Quarterly* for March, 1913. In this production he more than once seeks to discredit the Nicene theology, not by argument, but simply by innuendo. He says, on page 103: "But, unlike the Nicene age, the next epoch will not be again that of a new authoritative orthodoxy. For the days of authoritative religion, except as a survival, will have passed."

On page 107 we read this: "And the new type of theological instruction in pulpit and Sunday-school is steadily shifting interest from metaphysics to psychology. It is headed neither toward Unitarianism nor Nicene orthodoxy. To it the entire discussion as to natures and persons seems archaic, because of its origin in an outgrown philosophy and world-view. The American Protestant believes in Jesus Christ as a revelation of God Himself; but he has forgotten the order of decrees; has to use a dictionary to discover whether he is an Arminian, New School Calvinist, or Semi-Pelagian; and is far less concerned about the agreements reached by the persons of the Trinity before the universe was created, than about the Fatherliness of God, the social teaching of Jesus, religious education, and the Christianizing of the Far East. In a word, the progressive Protestantism of America is more anxious to be scientifically and sacrificially evangelical than to be credally orthodox."

The entire article is an invidious slam at orthodox religion, conservative theology, and the traditional views of the Bible, or what he calls "Biblical literalism"; but we have dealt with some of these matters in an article which has appeared elsewhere, and so here we shall confine our reflections to what the writer says about "Nicene orthodoxy."

Suppose we note, in the first place, this sentence: "It is headed neither toward Unitarianism nor Nicene orthodoxy." He is speaking here of "the new type of theological instruction in pulpit and Sunday-school," which he champions throughout his article. Whither is it headed then, if not toward Unitarianism or Nicene orthodoxy? Is there a *via media* between these two types of doctrine? If so, we should be glad to have it clearly pointed out. If God is neither a trinity nor a unity, we cannot help wondering what kind of a being He is. And if Christ is not divine, true God, very God, of very God, we should like to know who He is. This writer talks more or less about Christ in his paper, but before we can feel satisfied about the Christ he proclaims, we must know what kind of a being He is; we must know our protagonist's Christology. To talk about "loyalty to Christ," "the life of Christ in us," and yet fail or refuse to say who Christ is, is to utter words without knowledge and definition—a procedure that will presently land religion in the realm of fogs and shadows. It is also contrary to Christ's own method and doctrine, for He insisted on having a definite answer from His disciples by saying, "Who say ye that I am?" And He would not be satisfied until Peter gave Him a clear and unmistakable answer.

Relative to the person of Christ, there is no middle ground between regarding Him as the same in substance as the Father, coequal and co-eternal with Him, and regarding Him as something less than God. Since Dean Mathews will have none of the Nicene orthodoxy, we wonder whether he means to adopt the Nicene heterodoxy—namely, Arianism. Perhaps that is what he means by saying he and his kind are "headed neither toward Unitarianism nor Nicene

orthodoxy." If it is, his thinking is superficial and inaccurate, for, after all, so far as regards the doctrine of the Trinity, there is no difference between the ancient Arianism and the modern Unitarianism; both look upon God as a pure Monad and not as a triune in the constitution of His being. Both come under the head of Monarchianism, every form of which was rejected as heresy by the ancient orthodox Church, and is so regarded to-day.

However, modern Unitarianism does not hold the same view of Christ's person as did the Arians of the fourth century. The doctrine of the moderns is that Christ is merely a man, though a very superior man, a God-filled man, a true spiritual genius, who lived so close to God and obeyed His laws with such perfection that he can well be regarded as our example in religion. He was the greatest and best of all men, and because He was so filled with God's Spirit, he is not only our teacher, but also a true revelation of the character and will of God. However, he was the son of God, not in a unique and eternal sense, but just as we are, only of higher degree; not the eternally begotten Son, co-equal with the Father, but a spiritually endowed man. That is the doctrine that Dr. Mathews says he and his class are not headed for.

Quite different was Arianism. Arius and his followers taught that Christ was much more than a man, even a spirit-endowed one. He—that is, the Logos before His incarnation—was the first and greatest created being, a being of great majesty and glory, higher than any of the angels and arch-angels, and created before them. Now this glorious being was sent by God into the world as the saviour of men, and for this purpose he became incarnate in the Christ known in history. He is not divine, but less than divine; not eternally in the bosom of the Father, but created; not eternally begotten, but made in the beginning of time.

Now that is Arianism—a much more exalted doctrine, it is true, than common Socinianism, but not the orthodox doctrine of the Nicene period, nor the doctrine of the orthodox churches of to-day. But where did Arius get his doctrine? From the pagan mythology of his day, Greek and Roman, which had its demi-gods. All the heathen thought of his day was rife with that kind of theology; and so Arius wanted to make Christ a demi-god, and thus engraft paganism into or upon the Christian system. (For a profound and incisive discussion of the doctrinal import of this period see Canon Gore's book, "The Incarnation of the Son of God.") That is why Arius insisted upon the word *homoiousion*—that is, that the Son is only of *like* substance with the Father. Arius could not look upon Christ as of the *same* essence as the Father, but only as a created being made of *similar* substance. However, the Athanasian or orthodox party insisted just as firmly in rejecting the little letter *iota,* making the word *homöousion*—that is, of the *same* substance.

Now, we beg to ask, is it the Nicene heterodoxy that Shailer Mathews wants the "awakened Protestantism of America" to accept? Does he want us to look upon Jesus Christ as a Greek demi-god? Is that what he means when he says that Christ is *"a* revelation of God Himself," instead of *the* revelation? Of course, if Christ was only a creature, however glorious, He could not be the perfect and complete revelation of the infinite God; therefore *"a."* We have no desire to misconstrue this writer of epigrams and smart sayings, but if he will not have Unitarianism nor Nicene orthodoxy, we cannot see what is left for him but the doctrine of the Arians.

It is possible that he and his fellow-advocates of "modern progress" will reply that they have no interest in these theological discussions and refinements; they must be left to the intellectual pastime of the speculative theologians; they have no practical value; they do not fit into this pragmatic age. Well, then why do the "advanced" doctors claim such superior scholarship and progress and science and philosophic depth, if they do not care to think on these deep things of God and salvation? Surely they cannot consistently claim all the scholarship of the day, and at the same time glide over the surface of things and refuse to give their attention to the profound problems that have engaged the thoughtful of

every age. Do you know what these "modern thought" men do every time they open their mouths or take up their pens? In one breath they claim all the scholarship of the day; in the next they declaim against scholarship. Here is still another query: If they are not enough interested in such things as the Nicene orthodoxy and the "essence," "natures and persons" of the holy Trinity, to examine them thoroughly, why do they gird at them and call them "archaic"? Why not simply let them alone?

We should like to have all scholars to note the surface thinking of Dr. Mathews' criticism on the Council of Nicaea for "wasting weeks over the discussion of a word." It was not even a word; it was only a letter—the tiny letter *iota,* found in the Greek word given above. But that Greek letter inserted or omitted meant the difference between Arianism and Trinitarianism; the difference between Christ dethroned or Christ enthroned. Suppose that Arianism had prevailed in the early ecumenical Councils of the Church, do you think there would have been any Christianity to carry to the Germans or to any other country? If Arianism had continued to the present—which is scarcely conceivable—we would all be idolators to-day, worshiping a demi-god! Instead of that, we are to-day Christian monotheists, thanks be to God and His leading in the ancient ecumenical Councils.

It is so superficial to rave over wasting time over a word or a letter, when such tremendous matters as the destiny and civilization of the world depend upon them. God has often chosen the small things of the world to confound the great. Take an example in the Old Testament. In the Hebrew alphabet there are two letters, "He" and "Hheth," which are so near alike that it takes a sharp eye to distinguish them; the left perpendicular limb in the one case is slightly broken, in the other it is continuous. In Lev. xviii. 21 there is the command, "Thou shalt not *profane* the name of thy God." Here the word "profane" is *Halal,* with the limb unbroken; but if it were *Halal* with the line broken, it would read, "Thou shalt not *praise* the name of thy God." Quite a difference! It is unscriptural to "despise the day of small things."

But, I take it, The Bible Champion is set more for the discussion and defense of the Bible than for amplification on theological topics, though I hope it will, on proper occasion, also permit the latter. Therefore this subject should not be dismissed before we note how un-Biblical it is to discredit the Nicene Theology and Christology. Take the former, relative to the Trinity. The Bible teaches plainly that God is one. Again and again it reiterates that there is only one God. Its teachings are thoroughly monotheistic. Nowhere in all the Bible is there the faintest trace of polytheistic teaching. And yet, as all know who have studied the Bible, it often calls the Son and the Holy Spirit, God, ascribes to them divine names, honors, worship and work. Now, all this teaching is collated, correlated and harmonized, in the only possible way it could have been done, in the Niceno-Constantinople Creed, in its representations of the Trinity—the eternal threefold and tripersonal life and being of the one God. If it is a mystery, it is a mystery created by the teaching of God's Word, not by the Nicene fathers.

Then there is the credal teaching as to the person of Christ, who, it says, is of the *same* substance—*homöousion*—as the Father. That is also the clear teaching of the Bible: "In the beginning was the Logos, and the Logos was with God, and the Logos was God"; then a few verses further on: "And the Logos became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John i. 1-14). Again: "The only begotten Son, who is in the bosom of the Father" (verse 18): "The Son of man, who is in heaven" (John ii. 13). "And thou shalt call His name Immanuel, which is, being interpreted, God with us" (Matt. i. 23; Isa vii. 14); "Thomas answered and said unto Him, My Lord and my God" (John xx. 28); "His Son Jesus Christ. This is the true God and eternal life" (1 John v. 20); "Christ who is over all God blessed forever" (Rom. ix. 5); then all the divine attributes are again and again ascribed to Him; He is wor-

shipped; He forgives sins; He raises the dead; He will come to judge the world; His name is linked co-ordinately with that of the Father and the Holy Spirit in the baptismal formula and the apostolic benediction.

According to these teachings of the divine Word, Christ must be God; if so, He must be of the same essence as the Father, just as the Nicene Creed teaches. And so we see what a serious matter it is to say that the Nicene theology is "archaic."

We cannot refrain from calling attention to one thing more in Dean Mathews' article, in which, referring to the Nicene theology, he says: "To it the entire teaching as to natures and persons seems archaic, because of its origin in an outgrown philosophy and world-view." We have puzzled not a little over his meaning here. What "philosophy and world-view" of the Nicene fathers is "outgrown"? Their philosophy must have been that there was an original, eternal, spiritual Being who was God, and that in time He created the material universe. The material substance which He created is different in kind from His own substance, which was purely spiritual. God also created other spiritual beings, who, while finite, were of *like* substance with Himself, but not the *same* substance. Thus God is the eternal, absolute, underived, self-existent Being, the ground and source of all finite beings and things, which, because they are created, are not the same as Himself; and thus He ever preserves His transcendence, while at the same time He is immanent in His creation as its preserver.

Is this philosophy "outgrown"? Then what is to be substituted? The dualism of Plato or of the Persians, the emanation theory, the monism of Spinoza or Haeckel? Or, since Dr. Mathews advocates evolution, does he think that matter is eternal and has always been evolving? He makes several flings at the "essence" theory. We wonder what his own theory is.

In this connection it would have been well if the critic had read the declaration of Professor Harnack, the eminent liberal German theologian, in reference to the Nicene Creed. He says: "The victory of the Arian doctrine, in all probability, meant the ruin of Christendom. The Arian Christology is the most inwardly empty and dogmatically worthless of all that meet us in the history of doctrine. But it had its mission as a bridge between the half-heathen in the Church and monotheism, and in the early training of the Teutonic races." Of course, Arianism was the first system carried to the Teutonic peoples, but it all had to be replaced by the subsequent teaching of the true Biblical doctrine. Here is also a germain quotation from Dr. Sohm, an eminent German theologian: "But Arianism could not endure, for it had not the strength that the storms of history demand. It was the first attempt to replace the faith of Christianity by a dialectic rationalism."

If he should respond: "I am not interested in these matters; they are only speculative questions, anyway; I am devoted to social service; I care only for things that have a judgment value"; then we kindly ask: "Why then did you refer to them at all, and especially in a gibing and derogatory way, and thus provoke the discussion?" What is wearisome to us is this constant claim by these "modernists" of superior scholarship and progress and philosophic depth, and then when you do ask them to discuss fundamental problems, they evade sturdy thinking by a wave of the hand and a supercilious toss of the head. If they made no professions of scholarship, but would admit that they are merely humble workers, too busy to study these deep things, and so they can pronounce no judgment upon them, but accept the plain teaching of the Bible by faith, the whole situation would be different; so very, very different.

Springfield, Ohio.

"I believe in one Infinite and Eternal Being, a guiding and loving Father, in whom all things consist. I believe that the Divine nature is specially revealed to man through Jesus Christ our Lord, who lived, and taught, and suffered in Palestine 1900 years ago, and has since been worshipped by the Christian Church as the immortal Son of God, the Saviour of the world."—*Sir Oliver Lodge.*

Address at the Methodist Ecumenical.

Toronto, October 9, 1911.

Bishop E. E. Hoss, D.D.

Methodist Episcopal Church, South.

I think that the theory of verbal inspiration of the Holy Scriptures has been unnecessarily belabored this morning. I never did believe in it. That does not argue, however, that I am able to go the full length with all the higher critics. The real higher critics have never disturbed me. I have been considerably disturbed by the men who think they are higher critics. They are the people who undertake to present the fruits of criticism without understanding it. One of these not long ago assured his audience that St. Paul seriously interested him! I never have believed in the Pauline authorship of the Epistle to the Hebrews; but I could do that much more easily than I could follow Professor Peake into his belief that it was written by Priscilla. And when he is capable of believing that, I must be a little hesitant about following him on other points. That is my opinion; not yours, of course. These gentlemen who simply think they are higher critics are the worst traditionalists in the modern world. They simply take, second-hand from great scholars, certain utterances, and repeat them without inquiry and investigation on their own account. There is a whole tribe and family of people of that sort in our modern churches. They are doing a vast amount of harm. We have had two things said here this morning, concerning which I wish to say another ward. We have been told with tremendous emphasis that ultimate authority is found only in Jesus Christ. I believe that with all my heart. He is the only soverign voice in all the world to me, and has been for a long time. But what Christ is it in whom authority is centered? The Christ whose voice is sovereign to me is not the Christ of any man's dream or fancy, but the historical Christ born in a manger, who died upon the cross, rose from the dead, and has ascended to the Right Hand of the Majesty on high. We have been told also that the only authority is found in experience. There is a certain sense in which that is true. Experience is the process of verification, more or less, to the whole range of Christian truth. But what kind of experience? Simply every dream, fancy, notion, or imagination that the mind could have? I have heard that same thing in an old Hard-shell Baptist testimony meeting. Now the only Christ that I know anything about is the Christ of whom I get my notion from the New Testament; and if you take the historicity and authority of the New Testament away, you have taken the Christ away, and I know not where you laid Him. And the only experience which Wesley allowed to be of any value, and which any rational man can allow to be of any value, is the experience that is the interpretation and appropriation in life of the truth of the New Testament Scripture. Nobody that knows me will suppose that I am at war with scholarship. The dream of my life has been that I might be a scholar myself. I have had the scholarly instincts, but have been a hard-working Methodist preacher. It has been a real self-denial to be so much kept from my books. I have followed all these drifts and movements with interest, and the old Bible is a pretty good Book yet."

AN APPEAL TO THE METHODIST EPISCOPAL CHURCH, SOUTH.

The Bible League of North America is an interdenominational organization. It stands for the maintenance of the genuineness, authenticity and authority of the Bible as the Word of God. It solicits the co-operation of all evangelical denominations. The former secretary and editor retired because of infirmity of health. The new administration, upon taking charge,

July 1, 1913, discovered that your great denomination seemed to have been overlooked. It may be that, instead of an oversight, this was a compliment. You are so thoroughly established in your belief in the Bible as the Word of God, that, possibly it was deemed no missionary work among you was needed. We most earnestly appeal for your co-operation, because you are so orthodox. You are known to be nearer primitive Methodism than any other branch of the family. This loyalty to the standards of the fathers and the observance of the old-time revival methods, which characterizes both ministry and laity, renders you a most desirable ally. We urgently solicit your aid in bringing all the churches and all Christians back to the convictions, zeal and enthusiasm of the earlier days.

The Bible Champion, our organ, is a monthly magazine of 52 pages, published at $1.00 a year, 10 cents a single copy. We plan to make it the ablest periodical in the land. We specially desire the aid of the pens of your many gifted sons. We reach through the Champion, 1592 towns and cities in 46 states and provinces in the United States and Canada. We ought to have a large addition to that number from your sunny South-land.

Any minister, who will co-operate with us, is solicited to write to the undersigned, giving name, address and conference. A copy of The Bible Champion will be sent by return mail. Address, Jay Benson Hamilton, D.D., editor of The Bible Champion, 86 Bible House, New York City.—Published in a number of Advocates of the Methodist Episcopal Church, South.

Episcopal Address to the General Conference.

Methodist Episcopal Church, South.

Oklahoma City, May 6, 1914.

"Our church has been fortunate in that it has lived and labored in an atmosphere of wholesome conservatism, whereby its history and traditions have been characterized by a steady and serene type of life, not easly carried away by fickle winds of doctrinal novelties, nor quickly corrupted from that simplicity in Christ which so adorned the lives of the early Methodists. In a recently published appeal to the ministers and members of our church, a leading minister of another branch of American Methodism said: *'We most earnestly appeal for your co-operation because you are so orthodox. You are known to be nearer primitive Methodism than any other branch of the family.'* While we would not put forward any such claim for ourselves, we cannot overlook the fact that we have been preserved against some perils which have beset others; and in gratitude to God in His mercy to us, we should render peculiar service in our place. In a day when all sorts of unverified theories concerning matters political, social, and religious are heralded as final philosophies because they affirm what no balanced mind in any former generation ever accepted, and deny what the wisest and most devout of all the ages have most assuredly believed, our church has a mission of the most sacred character to fulfill. If it prove faithful to its trust, it may do much to avert many evils which now threaten society and arrest sundry tendencies which menace the cause of Christ in these unsettled times."

The address from which the above paragraph is taken was prepared by the College of Bishops and read by one of their number at the General Conference, at Oklahoma, in May. It is a most remarkable paper. We shall quote from it in the future numbers of The Champion. The italics in the above paragraph are ours. They indicate the quotation from our Appeal in a number of the denominational periodicals of the Methodist Episcopal Church, South. The Appeal is given above.

THE CLUB.

Where Are We?

The *Methodist Review*, November, 1913.

Name of Author not given.

"No one can read the recent discussions on modern biblical criticism, whether in book, magazine, or newspaper form, whether liberal or conservative, without being convinced that the position of the liberal or self-styled scientific biblical critic is in a changing state. What the historical school, even ten or a dozen years since, was pleased to characterize as 'the settled results of criticism,' have been assailed of late from several standpoints. This is especially true of Germany, the fatherland of the destructive critic—the land where philosophies and theories come and go with clock-work regularity.

"Thirty years ago the Graf-Kuenen-Wellhausen hypothesis was held in greater esteem by the advanced critics of Germany than the Old Testament itself. And naturally enough, for this hypothesis, we were assured, was constructed upon the solid rock of scientific criticism, while the Old Testament in its present form was an aggregation of myth, legend, poetry, and history, for the most part, written centuries after the events therein recorded. True there were all shades of critics and opinions, but they were all agreed in rejecting the so-called traditional view.

"Not content with relegating the first ten chapters of Genesis to the realm of fancy and myth, many of the critics consigned the patriarchs to the unhistorical, and even those of this school who half-heartedly granted the real existence of Abraham, Isaac, and Jacob, and their immediate descendants, were persuaded, if they existed at all, that they stood on a very low plane of civilization. In short, their religion could not have been the pure and lofty one depicted in Genesis, but rather one mixed with gross fetishism and animism. But lest we may be accused of misrepresenting this school, let us hear the testimony of two or three of their own witnesses; Professor H. Preserved Smith says: 'We have no really historic knowledge of a patriarchal period preceding Israel's conquest of Canaan. The individuals Abraham, Isaac, and Jacob are eponyms, personifications of clans, tribes, or ethnological groups, and they are nothing more.' Take again the following from Cheyne, a much better known critic. He delivers himself thus: 'The questioning spirit revives when one is asked to believe that Moses is partly at least a historical figure. Alas! how gladly could one believe it! But where are the historical elements? Happily we are not asked to believe either in Moses or in the Decalogue.' He says: 'We have no historical knowledge of the patriarchs,' and as to Abraham, 'He is a free creation of unconscious art,' whatever that may mean. He teaches us that the God of Israel was not known distinctly before the occupation of Canaan. According to him, it was not Moses, but the prophets of the eighth century B. C. that were the real founders of the religion of Israel; consequently the Levitical legislation is not Mosaic, but rather the product of later centuries.

"Upon what bases did the Wellhausen school found its conclusions—conclusions which they were pleased to style scientific or historical criticism?

"One of their main arguments was that the Hebrews, at the time when the Exodus and the wilderness journey are said to have taken place, were at too low a state of development and utterly incapable of the civilization presupposed in the Pentateuch. This argument based upon the evolutionary theory is purely subjective, and when, in the light of recent discoveries, it is placed in the balances it is found wanting. Where is the proof that the Hebrews at the time of Moses and Joshua, to say nothing of the patriarchs, ages before, oc-

cupied such a low level religiously? How much more credible in the light of archæology is the tradition that 'Abraham separated himself even from his relatives just on account of his religion, so that with Abraham a new religious force entered into history, and that this is no other than faith in the unseen God.' This may be contrary to Wellhausen's scheme of development, but what of that? For, as Professor Feine says: 'It is now recognized through the influence of present-day ethnological scientific research that the evolutionistic idea of progress from lower to higher degrees of religious culture was a mistake *a priori*.' Besides there is no warrant for the assumption that civilization stood on a very low level at any time in the second millennium before our era. Not only in Egypt and Babylonia, but in portions of Asia Minor, Crete, and other islands of the sea, and even in Palestine itself, civilization was by far more advanced than biblical critics used to believe. It is no wonder, therefore, that one of our great Oriental scholars says that 'the co-called Near East represented one unbroken center of culture' when Abraham settled in Canaan. Take again this testimony of F. Max Muller: 'The civilization of Palestine in the patriarchal age was fully equal to that of Egypt.' Again, the Code of Hammurabi was written about the time of Abraham, and must have been known in the land where the patriarch lived in his early days. What reason can there be for thinking that he did not take with him wherever he went the best contained in this code?

"Another main prop of this hypothesis was the assumption that the art of writing was not known or practiced at the time when Moses is supposed to have existed. Even as sober a critic as Dilmann says: 'The legal portion of the Pentateuch cannot be from Moses, neither written by him, nor delivered orally and written down by another, and aside from the fact that so extended a literary production at the very rise of the people of Israel is not believable, and points much more to a time when the arts of writing and reading were widely diffused.' 'Granted,' says Reuss, 'that Moses might have been able to write, for whom did he write? Books are written for men who can read, and read well. But where is the proof that there was a reading public then?' Wellhausen was committed to the same theory, for in denying that Deuteronomy (according to xxxi. 26) was written and placed by the side of the ark, and in discussing the ark and its contents, he says: 'It results from this that there was no real or certain knowledge as to what stood on the tables, and further, if there were such stones in the ark—and probably there were—*there was nothing written upon them.*' (Italics are ours). How did he know that there was nothing written upon them? There is but one answer; he did not know. Neither did Dillmann know, nor yet Reuss, that writing was practically unknown in that age. It is safe to say if these men were writing on the Pentateuch in A. D. 1913, not one of them would have made such a statement. Archæological discoveries of the past twenty-five years have given its death-blow to this hypothesis. Some system of writing was common not only in Egypt and Babylonia, but even in Syria and Palestine. This being true—and no one will question it—another prop is knocked out from under Wellhausen.

"Take again the linguistic argument. What weight used to be put on this in discussion and analysis of the books of the Old Testament? This argument has been practically abandoned— and justly so—by all schools of criticism. This is also true, at least to a great extent, of the arguments based upon the use of the divine names Yahweh and Elohim. No doubt there are sections where one or the other of these names preponderates, but the idea that the name Elohim, or Yahweh, furnishes a safe clue for the identification of a document is being gradually given up. And yet there was a time when, as Dr. Orr observes, it was *the* pillar of the whole hypothesis, the chief argument upon which the documentary theory was based. Dr. Troelstra (Leyden), in a recent volume, *The Name of God in the Pentateuch*, has pointed out most clearly the weakness of this main prop. He shows beyond controversy that the critical school had based its theory upon the Masoretic text, with

but little regard to other versions which should have been consulted, such as the Septuagint, Peshitto, the Itala, etc. In a brief review of Dr. Troelstra's little book, a writer in a recent number of the Biblical World flippantly says: 'The center of critical interest in Old Testament study has now passed from the Pentateuch. The leading scholars of to-day do not have the rigid idea about the distribution of Yahweh and Elohim that formerly prevailed in certain critical quarters.' If this be true, then the system is shattered at its very foundation."

(To be continued.)

WE WISH TO KNOW.

"Is the Methodist Episcopal Church orthodox in its faith and teachings? If so, what is the duty of those who are regarded as the standard-bearers of its teachings? What does the Church expect of its editors, professors in colleges and theological seminaries, and pastors?" The answer to this question will not only enlighten us, but have a directive influence upon, and should promote a general understanding in, the ministry. If the Church has rejected the old teaching that Moses is the author of the five books attributed to him; that the hitherto accepted view of a Pentateuch is but a traditional theory which has been exploded and must be abandoned, and that the theory of a Hexateuch must take its place, it being confirmed by many indisputable evidences, *we wish to know it.* We are not asking what tinctured critics hold on this subject, but what does the Church hold and require of its teachers? If the Church accepts the rationalistic view that Deuteronomy was written in the time of Josiah, and by Hilkiah, and that the book called 'Joshua' was also written at a late date, though Professor Harman demonstrates its early origin, *we wish to know it;* and if editors and theological professors are expected to teach these theories, it is well enough also to have this understood, so that no one will be embarrassed in proclaiming the views of the Church. If again, the Church is solidly in favor of the rationalistic theory of the double authorship of Isaiah, or authorizes the view that 'Daniel' is a forgery, it having been written in the second century before Christ, and renounces the predictive as the essential element of prophecy, referring it to an historical basis, it will be well to authorize teachers, pastors and editors to adjust themselves to these advanced views. If, also, the Church has concluded that Ezra is chiefly responsible for the arrangement of the Old Testament as we have it, but that it is a fraudulent arrangement, and that he was a false redactor, adding and subtracting according to his pleasure, and his work is to be repudiated, *we wish to be so informed,* in order to govern ourselves in the future. If, still further, it is clear that the Church has accepted the rationalistic discount of the value of quotations in the New Testament from the Old Testament, impugning the honesty and integrity of the writers of the former, and impeaching the wisdom and authority of our Lord Jesus Christ, it will be proper to furnish the proof of the fact. We are not seeking knowledge concerning the essentials of the orthodox faith, or concerning the general position of the Methodist Episcopal Church touching biblical questions, from rationalists, critics, professors, or a coterie of self-styled scholars, who imagine themselves to be greater than the Church. We have assumed that the Methodist Episcopal Church never accepted one of these rationalistic views, and *does not accept one of them now.* Was this assumption right or wrong? The conclusion of this point is, that the *Review* was *in entire harmony with the Church in resisting the rationalistic teaching;* in resisting the above teachings, every one of which is firmly maintained by the rationalists of Germany, France, and England; and in so doing it believes that it has rendered no inconsiderable service both to Methodism and orthodoxy."—*Rev. J. W. Mendenhall, LL.D.,* Editor, *Methodist Review,* May, 1890.

The First Baptist Church, Minneapolis, on April 23d, unanimously voted to allow her pastor, Dr. W. B. Riley, a release from pastoral duties for six months of each year to do evangelistic work. Dr. Riley, one of our directors, is a great gospel preacher, and will make wise use of these vacations to influence communities even to cities for God and his pure gospel.

To Ministers of the Methodist Episcopal Church

And having done all, to stand. Ephes. vi. 13.

DEAR BRETHREN:—Allow us in this letter to present for your consideration a cause in which your great Church is vitally interested. The power of Methodism in Christendom has always been in the firm faith of its advocates and leaders in the Bible as the Word of God, and in its Gospel as proclaiming the atonement by the Divine Son of God on Calvary for the sin of the world. This citadel of its strength a false "scholarship" has long been seeking to undermine and destroy.

The Bible League and What It Proposes To Do.

The tireless propaganda of Radicalism—which is seeking persistently to preoccupy every place of power and to poison every fountain of influence—must be counteracted by an equally tireless and aggressive advocacy of the teachings of the Word of God; and the forces of false scholarship and wealth, thoroughly organized and effectively used on the one side, must be matched by a counter-organization and wise direction of the forces on the other side.

It was in part for the task of organized and aggressive defense that The Bible League was formed. The real danger of the situation must first be made clear, and the deadly error sapping the life of the Church must be refuted. This the League aims to do, by Conferences held under its auspices, by wholesome Biblical Literature, and by its monthly organ.

The Movement Strictly Inter-Denominational.

The Bible League has from the beginning been inter-denominational, its first President having been the prominent Methodist Lay Evangelist, Mr. William Phillips Hall, and its General Secretary, Rev. Dr. Daniel S. Gregory, a well-known Presbyterian Educationalist; while among the corporate members and directors appear the names of President Henry A. Buttz, of Drew Theological Seminary; President Francis L. Patton, formerly of Princeton University but now of Princeton Theological Seminary; Professor Howard Osgood, of Rochester Theological Seminary; Professor G. Frederick Wright, of Oberlin Theological Seminary, and other scholars and leaders, of international reputation, representing all the principal branches of the Evangelical Church.

To you, as leaders in the Methodist Episcopal Church, we confidently appeal for cordial co-operation with the League in its great enterprise. If the tide of unbelief and evil is to be stayed and reversed, it will require personal devotion to the task on the part of the hosts that believe the Bible to be the revealed Word of God, and particularly of those who have always stood fast in the faith. Especially is there a call—in view of the dangers that threaten it in consequence of great defections from the faith of the fathers—for the Methodist Episcopal Church to come up to the help of the Lord against the mighty hosts of unbelief.

The Bible Student and Teacher (now The Bible Champion).

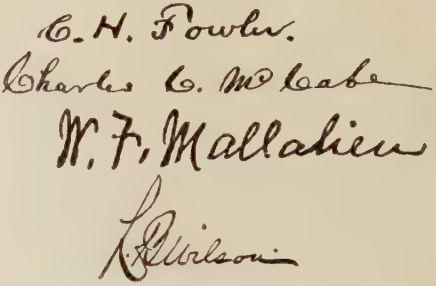
The undersigned, in calling your attention to The Bible League and urging you to identfy yourselves with it and the movement it represents, desire urgently to recommend the organ of the League, as peculiarly fitted to prepare you for intelligent co-operation in the work to which you are invited. This magazine is exclusively devoted to the systematic defense of the Bible as the Word of God. Its pages are made up of contributions from the foremost Conservative Biblical Scholars on both sides of the Atlantic. Its aim always is to keep be-

fore its readers the latest light from whatever quarter, on great Biblical questions. It has received the warmest approval of Christian leaders in all the Churches, as indispensable to the student, the teacher and the preacher who would keep abreast of the times in Biblical knowledge.

It is issued at the subscription rate of $1 a year in order to bring it within the reach of all.

By becoming a member of the League, which entitles you to receive the magazine, you can make your co-operation practical, as you will be able to learn from this, its organ, what further can be done to give new energy and increased success to the movement for Bible defense and study.

Signed by Bishop C. H. Fowler, Bishop C. C. M'Cabe, Bishop W. F. Mallalieu (all deceased), and Bishop L. B. Wilson, now resident Bishop of New York.



Bishops of
The Methodist Episcopal Church.

April 29, 1907.

Every thoughtful Christian is filled with perplexity and alarm, when he considers the religious conditions almost universally prevalent. The gross sins in private life, the appalling corruption in public life, the indecency and licentiousness of popular amusements, the profanation of the Sabbath, the indifference and contempt of the majority for religion, the decreasing attendance of church members upon church worship,—all of these evils are the direct results of the greatest evil of all—the disregard, disbelief, and denial of the Holy Scriptures as the Word of God. The infidelity of the past has largely disappeared, but it has been revealed in a more dangerous form. The same doctrines concerning the Bible which were proclaimed by Paine and Ingersoll are taught to-day in Christian pulpits, Christian schools, and Christian books and periodicals. Those who prostitute to the teaching of error, the property and funds which are sacred to the teaching of Christian truth, are members of the Christian Church. Many of them are Christian Ministers, who were admitted to the ministry after a plain and explicit declaration of belief in all the Books of the Scripture, and a clear and unmistakable pledge to defend and maintain them. While holding positions of honor and profit, they devote their time and energies to undermine and overthrow the Christian faith which they profess to believe and love.

All Ministers and Laymen, who will co-operate with us, are urged to address Jay Benson Hamilton, the Editor, 317 E. 118th St., New York, enclosing One Dollar for membership fee, which includes subscription for the year for The Bible Champion.

COUNTERFEIT CRITICISM OF THE SCRIPTURES

Rev. Jay Benson Hamilton, D.D.

Address Before the Methodist Ministers, New York City.

36 pages, paper, sent post-paid, 10 cents.

"As a clear setting forth within a short compass of the dangers of Higher Criticism and the attitude of Methodism, properly interpreted toward it, we have seen nowhere any discussion that will at all compare with this one."—*New Orleans Christian Advocate.*

"The author's text is 'Show us,' and it will be seen that he does not preach *from* the text, but sticks closely to it. The address is up-to-date and is among the best, if not the very best, paper of its kind and purpose we have seen. It is clear, concise, cogent, complete, conclusive, and should have a wide circulation."—*Prof. L. D. Watson, LL.D.*

THE COUNCIL.

THE CUCKOO INSTINCT.

"The cuckoo is a perfect type of a creature endowed by nature with audacity and ingratitude as its prominent characteristics. Instead of building a nest for itself, the cuckoo always audaciously deposits her eggs in the nest of some of the smaller insectivorous birds, generally placing only one egg in each nest. The egg of the cuckoo is comparatively of small size, so that the small birds into whose nest the intruder is thus foisted, are not alarmed at its presence, but hatch it together with their own offspring, and when hatched pay as much attention to the young parasite as if his presence in the nest was perfectly legitimate.

"The young cuckoo, however, repays all this care with a behavior which is gross ingratitude; for as soon as he has acquired sufficient strength, he proceeds in the most business-like manner to get rid of his foster-brothers, in order to appropriate to the gratification of his own inordinate appetite the whole of the supplies brought by the parent birds. For this purpose he gently insinuates himself under the body of one of the young birds, and by the assistance of his wings, contrives to hoist the unfortunate little animal upon his back, which is furnished with a peculiar depression to enable the latter to rest comfortably in that dangerous position. Having succeeded thus far, the young cuckoo proceeds backwards to the edge of the nest, and then, with a sudden jerk, throws off his burden. In this manner, in the course of a few days, the usurper remains in undisturbed possession of the nest, and secures for himself the entire attention of the birds which he has thus deprived of their legitimate offspring. This care is continued long after the young cuckoo has left the nest."

"'Tain't so!"

Too fast, my friend of the Modern Mind. This is not a Bible fable. It is only a page from Natural History. However, a hint or two in Shakespeare, whose inspiration you accept, even if you deny it to the Scriptures, authenticates its truth.

The Fool said to King Lear when he was ordered out of his house by his unfilial daughter:

"The hedge-sparrow fed the cuckoo so long,
That it had its head bit off by its young."

The old, half-demented King then uttered the stinging denunciation of filial ingratitude, which the Church may learn is true, even if not inspired:

"How sharper than a serpent's tooth it is
To have a thankless child."

Worcester said to King Henry:

"Being fed by us you used us so
As that ungentle gull, the cuckoo's bird,
Useth the sparrow; did oppress our nest;
Grew by our feeding to so great a bulk
That even our love durst not come near your sight
For fear of swallowing, but with nimble wing
We were enforced for safety's sake, to fly."

THE CUCKOO CAMPAIGN.

The cuckoo has powerfully appealed to the poets and has inspired many beautiful tributes. Wordsworth sings:

"O blithe New-comer! I have heard,
I hear thee and rejoice;
O Cuckoo! shall I call thee Bird,
Or but a wandering voice?"

Why the cuckoo, with its graceful form and pleasing note, should be endowed with the hateful instinct of ingratitude and deceit, is one of the many mysteries of the Divine will. Possibly it is that man should have in this tiny creature a hateful object lesson as a needed warning against a most shameful vice. It would be easy to particularize human acts that seem as if inspired by careful study of the cuckoo habit. One of these forms of imitation THE CHAMPION is maintained to rebuke and correct.

Two halves of a revealed truth, the Bible, the Word of God, and Jesus, God in the flesh, form the test which separates Christianity into two divisions, familiarly known as Evangelical and Liberal. The latter in numbers and religious activity and influence is only a negligible quantity. They

only number about 125,000 in the nation. Christianity in all its achievements along religious lines is practically Evangelical. Opposition to Christianity in the past has been inspired by unbelief or disbelief. There was no concealment of attitude or purpose. The opponents of religion were open, bold, and conducted a daring and deadly war. They proved their acceptance of their own creed by making it the rule of their lives. They showed their hatred of religion by defying or disregarding its dictates and were openly irreligious.

Christianity to-day has for its antagonists men who boast their superiority in all things pertaining to right living and challenge comparison with the most devout Christian. They go farther. They unhesitatingly, in many instances, seek admission to the Church, voluntarily and without reservation declare adherence to the Church creed. Many go farther still, and seek admission to the Ministry. They renew their acceptance of the Church creed and pledge themselves, ever to be ready to defend and maintain its fundamental principles. Occupying this vantage ground, either as teachers in schools or as pastors of churches, they secretly sow doubt and suggest error; without declaring themselves openly as disbelievers in the doctrines of the Church, they indirectly by their ministry destroy spiritual life and transform the Church into a merely human organization from which the supernatural is almost wholly excluded.

The most abhorrent form of this method is shown in the instruction of children and youth in religious things. Enterprising publishing houses, talented authors and sympathetic teachers create and introduce into Sunday Schools a literature which prepares the youthful mind to accept later the deadly error of disbelief in the authority of the Word of God. The same method is adopted in Colleges and Young Men's Christian Associations,—the purpose being, while posing as Evangelical Christian teachers, to place before ignorant and immature youth the error of disbelief in the authenticity and genuineness of the Scriptures. If one were to ask why these enemies do not assume their own uniform and carry on their campaign under their own flag, they will glibly offer a multitude of excuses, but carefully avoid giving the real reason. The author and publisher, if they appealed openly and solely to Liberal Christianity for support would not go far. By concealing the character of their products and posing as true believers, they have open to them the patronage of the millions of Evangelical Christianity and are able to reap a golden harvest.

The Teacher, who would boldly assume the name which his principles suggest, would be barred from a chair in the Evangelical Christian School. There are so few of the other kind that the chances for his chosen occupation would be greatly lessened.

The Clergyman sees that the sects openly antagonizing the Scriptures and the fundamental principles which it inculcates, are small and feeble and only claim a little over 1,000 pulpits in the land. If he desires a profitable career as a religious teacher, he must manage in some way to obtain admission to the Evangelical Christian Church and occupy one of its many strong and desirable pulpits. Having been admitted to the Evangelical Christian Ministry, he feels warranted to preach and teach doctrines as near what he believes, as is safe and prudent, so he may be able to receive his salary as an Evangelical clergyman.

THE CUCKOO SCHOOL.

Most Evangelical Christian Schools began in a very humble way. They were born of an earnest desire upon the part of the various denominations for a Christian education for their children. As might be expected, each denomination preferred a school where the tenets of its faith would be taught the students. Funds were the gift of the many poor, and required great self-denial for many years to pay the sums pledged. In the course of time, buildings were erected, the institution grew and began to be recognized as successfully serving the community, and became the pride of the Christian people whose unselfish bounty had created, developed and established it. So far, this may be regarded as the common history of all denominational schools.

Several ingenious ways were found to change the character of the school. In

some cases it began with a member of the faculty, who laid great stress upon the science which was his domain. It mattered little what science or department it was, there began to be whispers that denominationalism hampered free thought and the Modern Mind must have a little more leeway. Then the benefactions of the rich, which were absent during the long struggle of the early years, endowed chairs or erected buildings. Trustees were chosen not so much for their piety or their denominational loyalty as for other more worldly reasons. The board of trustees, by the natural selection of those in control, ceased to be narrowly bigoted and laid great stress upon broad Christian scholarship, and one by one the special denominational features disappeared. After a time the trustees no longer regarded the institution as sectarian, but as an undenominational school. The finishing touch came from the offering of funds by men of large means to build great buildings, endow great departments, or admit the members of the faculty to a pension list. The very small consideration demanded was that the institution should abandon the few remaining sectarian marks. The students learn from the occupant of each chair, truth as accepted by him with the most utter indifference to the standards of the denomination under whose nominal auspices he yet remains. In not a few cases, the trustees assume to own and control the institution and disregard, and in some cases defy, the church authority. In not a few instances the details of the transition have been so cleverly arranged that no law has been violated, and the courts when appealed to have affixed their seal to the transfer of all authority to the trustees, and the institution is lost to the denomination forever. It is unnecessary to name any of the institutions whose career has illustrated the methods herein suggested. It is only necessary to note, that the honored and beloved school of the fathers no longer has any but the most nominal relations to the denomination that founded and nourished it for so many years. In not a few instances the religious tenets taught are in most direct antagonism possible to the original faith, and the students are trained to lightly regard, if not totally deny, the doctrines the school was established to teach. The striking fact remains, that in spite of all this, the name is unchanged, the evangelical connection is unhesitatingly claimed, although the creed and the authority of the Church are scoffingly repudiated. The teachers, many of them ministers, hold their denominational membership as evangelical, but disregard their ordination vows. They advocate, by addresses, magazine articles and published books, doctrines antagonistic to the religious faith of the denomination whose name they bear.

THE CUCKOO MISSIONARY.

Rev. W. St. Clair Tisdall, D.D., delivered an address before the British Bible League entitled *The Bearing of the Destructive Criticism of the Bible on Missionary Work*. He treated the subject under four heads.

1. "It deprives the Bible of its authority as the Revelation of God which testifies to the Lord Jesus Christ and supports his claim to be the Son of God and the one Saviour of the world."

"Professor Hartman, a distinguished German statesman, who has lived long in Mohammedan lands, represents a Moslem well acquainted with European thought as saying: 'Why should there be disseminated among us, religious documents, the genuineness of which is in part contested, the meaning of which is in very many instances uncertain, and which in general Church use are treated as purely human productions, that, even as far as Christian countries are concerned, have merely the value of a historically evolved fact?'"

"When we remember that the great contest between Christian Missions and their Mohammedan opponents has always been on the subject of the authority and genuineness of the Bible, and that for the greater part of a century the Oriental defenders of Islam have constantly endeavored to uphold their faith by attacking our Holy Scriptures, the very serious nature of the obstacle caused to us by the Destructive Criticism may be faintly realized. European books have long been ransacked for

any statements which might even appear hostile to the Bible. In a Persian defense of Islam by a renegade Syrian, I found even Jerome's criticism of the various old Latin *versions* extant in his time used to show how unreliable the Bible is! This is still more the case when Moslems are able to point to volume after volume, written by men of learning, not only professing Christianity, but holding high positions in our Churches and at the Universities, in which the Higher Critical 'proved results' are maintained as incontestable. An Arabic work published only last year at Cairo declares that the historical parts of the Pentateuch are merely legendary, that they were not written by Moses but collected from oral traditions, and that these books did not assume their present form until after the Exile."

"The same thing is true with regard to the influence of Destructive Criticism on the champions of Hinduism, Buddhism and other eastern faiths. They regard the Bible and Christianity as so completely discredited by this criticism, which as they truly say, is advocated by a large number of professing Christians themselves, that they are encouraged to think that their own religions are much truer and their own sacred books more reliable."

2. "Destructive Criticism is to some considerable extent affecting European missionaries. Partly through them and partly through the study of European theological and other books and magazines, the Native Church, especially native pastors and catechists, are in not a few countries becoming greatly influenced thereby. I quote from a letter written by two Japanese Christians of thirty-six years' standing to a quasi-Christian magazine in that country. They say: 'A generation ago we were taught by the early missionaries to believe the Bible to be verbally inspired from Genesis to Revelations; we now hold it to be full of errors. We reject the greater part of Paul's teaching; we no longer believe in the Virgin Birth or Everlasting Punishment for unbelievers, nor that God can forgive sins only through the mediation and suffering of Christ—this, a mere Paulinism, is no longer tenable. Many who thirty or forty years ago became Christians have ceased to be Christians for these reasons, and there are more who have left the Church than now belong to it.'"

"Catechists and even Bible-women proudly air their knowledge of 'the new, the learned views,' and speak slightingly of 'the antiquated views.'"

3. "Destructive Criticism affects Missions injuriously by the effect it produces upon those at home who support mission work abroad. This is well stated by the late George Ensor, a missionary to Japan: 'Christian people will never put themselves long about to preach and teach out of a discredited Bible. If the Bible be untrustworthy, we will not exert ourselves to send it to the Confucianist or to the Mohammedan. Both will logically affirm that, if our Bible be untrue, they don't care to exchange theirs for ours.'"

4. "We are regretfully compelled to admit that the Destructive Criticism has invaded the mission-field, and has even affected not a few missionaries and native agents. What is to be done?"

"One thing is clear. We cannot expect true Christians—the only people who have ever supported Christian missionary work—to deny themselves in order to give money to propagate ideas which are contrary to the teaching of the Bible, are dishonoring to the Lord Jesus Christ, and are ineffective for men's salvation."

The Cuckoo Missionary, whether publisher, author, preacher or teacher, can learn nothing from the bird ingrate. It is impossible to characterize as they deserve, men, who but for the Christian Religion would be heathen to-day, using their learning to turn back to heathenism the converts to the Christian faith. What adds to the enormity of their infamy is, that, if they were to testify under oath in courts to the statements they make to the heathen converts, they would be excluded from court as unworthy to be heard as witnesses. They might consider themselves fortunate to escape being indicted and punished for perjury. They assume to give personal knowledge concerning matters which took place many centuries before they were born; matters which Judge Greenleaf de-

clares would be confirmed as truth by any court in the civilized world.

As a practical illustration of the extremes to which this scheme is carried in the mission fields we submit a brief article written by a native Christian, a subscriber to THE CHAMPION. He writes in response to a note in THE CHAMPION addressed to readers in foreign mission fields.

HIGHER CRITICISM IN TURKEY.

"Dear Readers:

"We know some about your country, how the higher criticism is prevailing. Thank God, He did raise able men and women among you to protect the old-time religion. In our country, the so-called higher criticism is something new. Natives do not like it at all, but while the Mission Field Superintendents and Foreigners are in it, they have the schools and some churches in their hands. They preach it lately in a destructive way. We Protestants are surrounded here by old Gregorian and Orthodox churches and Mohammedans. All of them feel that something new is presented in our churches and schools by foreigners. It sounds bad to their ear and faith and they are conservative on that line. Thank God, He is reviving the people spiritually and hundreds and thousands of people are converted since a few years. The spiritual revivals are continuing in many cities, towns and villages. God is pouring His Spirit. Am working since 11 years in this field. God gave us a blessed revival since the first years. Many converts! Hallelujah!

"What we hear from higher critics in our land are as follows:

"1. Old Testament is full of myths and sayings which are not inspired.

"2. Specially, Abraham, Moses, Joshua, and other men's writings were only their intellectual products partly and partly what they saw from their pagan neighbors.

"3. Bible is against the present day Science. Miracles are not believable if today's Science does not confirm it.

"4. Jesus Christ is the Son of God, just as I am.

"5. He cannot redeem the people.

"6. There is Salvation without blood.

"7. The Bible must be reformed according to the need of our era.

These are the blasphemies that not all, but many so-called missionaries are presenting in their schools. We hear that there are many such men in American Board of Missionary Society in America. God is with us, and not one believer can be won on Critics' side. Hallelujah!"

We omit the name to save the writer from his letter becoming the instrument for his *hiri kiri*.

THE CUCKOO CLOCK.

The Clock whose hours are indicated by a mechanical Cuckoo is found in many homes. We suggest that it might be made one of the most efficient aids in religious work. The retired Steel King has about exhausted the Library benefaction; there are comparatively few more communities able or willing to tax themselves forever to maintain a monument to his memory; the Pipe-organ is quite expensive as a perpetual memorial for the benefactor who pays only a moiety of the cost; its mission will be necessarily restricted. The Cuckoo Clock is so inexpensive that thousands might easily be bestowed without drawing upon the principal of the fortune. We suggest that it would be as fitting as it would be economical to furnish this mechanical toy as a perpetual reminder of religious enterprise and pious ingenuity. The clock that would every hour in the day utter the word that would tell all hearers the true character of its owner, would reproduce upon a small scale the work of the prophets of old.

If in the Chapel of the Educational Institution it could remind Trustees, Faculty and Students of the methods by which the buildings, endowment and name were diverted to uses that would make the donors turn over in their graves, almost, if they knew of it, it might certainly be a means of grace to every sinner implicated.

If installed in the vestry and parsonage of the church whose minister defiantly flaunts his disregard and defiance of his solemn ordination vow, it would, in one word, reveal to the youngest scholar in the Sunday School, as well as the oldest official, what a jewel they had to adorn their pulpit. The jewel while burning "the mid-

night oil" seeking after the "new which is older than the old," would be reminded by the word uttered hour after hour, that, "while the lamp holds out to burn, the ingrate sinner may return." If the wooden songster were part of the bric-a-brac of the mission home or chapel, it would remind heathen and Christian alike, that the ingrate's "life is a waste of wearisome hours."

Without doubt, every reader is asking the question Dr. Tisdall asked the British League, "What is to be done?" One thing certainly should not be done: Arraignment, and trial of the offenders for heresy is just what the enemy would like. They would thrive on it. They could pose as suffering persecution for scholarship's sake. Unless the case is a vital one and of sufficient importance in property value, or as a strategic point whose loss would be disastrous, the law should not be invoked. There is a simple but most effective remedy which is in the reach of every Christian who is outraged and indignant at this grievous wickedness. Publicity is not only a preventative but a penalty. One Cuckoo Clock and the little bit of Cuckoo Natural History which is in every library, would serve as a very powerful Missionary. The local paper would doubtless not refuse public discussion so far at least as to advertise the exact character of the teaching and its antagonism to the faith professed by the teacher. Fair Play is accepted by American journalists as the supreme law of their craft. It could be invoked by the humblest Christian, if courteous, accurate and spiritual. Our misfortune all over the land is that we have submitted to the wrong-doing for peace's sake, or lest we might injure other interests involved. When we learn that this evil is unceasingly and determinedly busy trying to destroy the faith of the common man in the authenticity and authority of the Bible, we will be blind not to see that success is overwhelming ruin to every Christian interest. Common sense will easily suggest the most practical and effective way to keep in the public eye the dishonor of violating a solemn trust and disregarding or repudiating a pledge given with all the sanctity of an oath.

PROTEST OF DR. JOHN FOX.

"The undersigned respectfully protests against the sustaining of the examination in theology of Messrs. Howard and Wicks, and their subsequent licensure by the Presbytery of New York at its meeting on April 13, 1914, for the following reasons:

"First. Mr. Howard explicitely declared that he could not accept the Scripture record of certain of the miraculous appearances and miraculous acts recorded in the Old Testament, as a final determination of the facts. The account of the revelation to Moses of the Pattern of the Tabernacle and its erection in accordance therewith, was cited as a typical case, and the candidate took this attitude about it. There was, he thought, some truth in it; but he could not say it was all true. This, of course, shows that he does not believe in the plenary inspiration of the Scriptures as that historic phrase is commonly understood.

"Second. Mr. Wicks specifically refused to affirm his faith in the Virgin birth of Christ, as recorded in the Gospels of Matthew and Luke. He did not deny it; he even said that he was more than ever inclined to believe it, but this very statement showed that he did not now fully and cordially accept it, so that he could preach it. Indeed, he said in terms, in reply to a question, that he was not prepared to preach it.

"The Presbytery, in the judgment of your protestant, should at least have deferred the licensure of both these candidates.

"Third. Some questions being raised in the Presbytery, after the candidates had left the room, as to the precise language used by them, your protestant urged that they be recalled and asked more fully just what they meant, but the Presbytery disregarded this suggestion, and proceeded to licensure without further investigation.

—John Fox.—*The Presbyterian.*

"As regards the truth and authenticity of the historical books of the Bible—every day's discovery tends to confirm them, and recent investigations in Egypt, Palestine and other eastern countries have shown how, even in minor details, the documents of the Old Testament may be accepted with implicit confidence."—*Prof. Edward Hull, F.R.S.*

NO BIBLE—WHAT THEN?

I confess for myself, and with all frankness, that the question is the Bible—or atheism, anti-atheism, Pantheism; anything rather than deism. Take away the Bible, and you take away all the angels. Not a single cherub or seraph; not a single throne; or dominion, or principality, or power; not a single morning star or Son of God is left. Gabriel vanishes as a phantom, and Michael melts into air, and is seen no more. Take away the Bible, and you take away the elect succession of inspired men. Not a single patriarch or priest, or prophet, or apostle, or evangelist remains to proclaim or record a single superhuman oracle. Moses and his law, Isaiah and his visions, dissolve together. Matthew and his Gospel, Paul and his epistles, perish in the same fire. Nay, more; take away the Bible, and you take away the Lord Jesus Christ. No longer need any disputes be held in regard to the nature, person of office of Christ; his history, condition or destiny. All the magnificent apparatus and preparation for his coming is gone. The cross crumbles, and the sepulchre sinks, and the throne, symbolized by the rainbow that adorns it, like the rainbow, passes away. His pre-existence, his current existence, his whole existence, is nothing.

And so of the Holy Spirit; take away the Bible, and the Spirit becomes a ghost indeed, or rather less than a ghost. Like a meteor, it flashes from the darkness, and falls into the blackness of darkness. And so of the Father: take away the Bible, and the Father retires into an impenetrable seclusion, infinitely more oblivious than was ever imagined before. And then, when the earth is exhausted of everything angelic, and the universe of everything divine, what is left? What! is man left? Ah! be it so. But what kind of a man is left? A man without a Maker, without a Saviour, and without a purpose, and without an end. The noblest beings, and yet the meanest and most miserable—all sensibility, sympathy and affection, yet sitting desolate in sackcloth, among the graves of dead friends, full himself of living memories, ever mourning for the dead, but without hope of their return, having no hope but that he and his children may likewise die and be no more. And what kind of an earth is left? And what kind of heaven? And what kind of a universe? Who cares what kind? If a man be a worm, if angels be spectres of worms, if Father, Son and Holy Ghost be mere names, without subsistence—who cares what kind?—*Selected.*

Discussing the credibility of miracles—of Christ's Resurrection and Ascension—Prof. Balfour Stewart observed:

"Did the action of the known forces of Nature hold good on this occasion, or was it sometimes overridden by a higher force? Undoubtedly it was—unmistakably so in the Resurrection and Ascension of Christ. Of course we are bound to examine the evidence of these great events, and this has been done in a very complete manner; the history that records them has stood the test so well that any hypothesis other than that of their reality will undoubtedly lead us into great moral and spiritual confusion. Even our opponents will assent to this; but, then, they will tell us that they would rather put up with this moral and spiritual confusion than with the intellectual confusion that would necessarily follow a belief in the occurrence of these great events. Now, I deny that there is any such mental confusion. I see no reason why the ordinary forces should not be modified occasionally by higher forces under such circumstances as those which accompanied the advent of Christ."

"The doctrine of salvation is not, and cannot be learned from science—it is a matter of faith, and as such is beyond the reach of scientific manifestation; but there is no more reason to doubt of its truth from the story as we read of it, than there is that George I. lived and died. If there is a Supreme Intelligence, as I believe science teaches there is, the mystery of the Atonement is no greater mystery than many other matters which we cannot explain."—*Sir William de Abney.*

"The duties of husband and wife, parent and child, and all other connections which necessarily belong to a refined civilization, are prescribed in the Scriptures."—*Judge M'Lean.*

EDITOR'S WHAT NOT.

CONGRATULATION TO SUBSCRIBERS AND PATRONS.

When I was elected secretary of the Bible League, we had nothing with which to start but the mailing list. It contained several thousand names, all, from one year to five years behind in their subscriptions. There was no way to revise or correct the list but to appeal to the subscribers. You can understand our problem, when you recall that the magazine had been discontinued as a monthly, April, 1911; the next number issued was September, 1911; the next number, February, 1912; then bimonthly until October, 1912; the next and last number, April, 1913. The subscribers who had been on the list the last two years had paid for twenty-four numbers of the magazine and had received but seven. I took charge July, 1, 1913 and issued the first number of THE BIBLE CHAMPION, August 1913. We have issued monthly, since, 5,000 copies.

We have sent the magazine to every name on the list, following with a personal letter to all subscribers. We offered to make good the seventeen numbers which had not been issued because of the illness of the former Editor. We named an amount, based upon the record of the mailing list, which would pay subscriptions until January, 1915, making allowance for the missing numbers. We found many errors, and apologized, but pushed ahead. The result is so marvelous in our eyes that we give God all the glory. It is evident he does not desire the Bible League to go out of business. The report for the nine months, July 1st, 1913, to March 31st, 1914, is: Renewals, $1,432.57; New Subscribers, $433.77; Donations from Patrons, $2,098.50; a total of $3,964.78. A second letter was sent to about 1,000 subscribers who had received the magazine and previous letter, but had not responded. Renewals and new subscription continue to come.

We are writing to thousands of clergymen and laymen, sending sample copies of THE CHAMPION. We are hopeful from the returns during April, that by July 31, when we have issued twelve numbers of THE CHAMPION, we will have secured a paid-up subscription list of 2,500. We are hopeful that the Donation Fund from Patrons will show at least another $1,000.

This, we feel confident, will be the result, if every friend of the League will get busy securing new subscribers; and every former patron, to whom we are appealing, will remain with us and give us their confidence and co-operation. If this goal can be reached in one year starting as we did, with all the disadvantages, discouragements and difficulties, we can accomplish still greater things in the next year. We are assured by competent advertising specialists, that when we reach a paid-up subscription list of 10,000, our advertising can be made a considerable financial aid. We now make this personal appeal to every reader. You are *with us* or you would have gone long since. If each one will renew their subscription and send with it four others we will pass the 10,000 line immediately. We have a number who have aided us from very slender means. We make this proposition, any one who will secure a club of five subscriptions will receive their magazine for a year free. We would like to send THE CHAMPION to the old and retired ministers who cannot subscribe themselves, because of their limited means; we would like to send it to the missionaries in the home and foreign fields, who are unable to subscribe. Here is an opportunity for patrons to contribute five or more dollars to pay for such subscriptions.

We add this closing word to friends who are in possession of liberal means. Without you, our work would have ceased long ago; without you our work in the future will be robbed of its effectiveness and power and will drag on in an endless struggle to keep going at a poor, lagging gait. God has many stewards of abundant means who love and revere His Word. In what way could they secure a richer or more delightful joy than to combine with others and instantly put THE CHAMPION on its feet with independent backing? We

feel sure that all that is needed to bring the subscription list to 100,000 is to put a copy in the hands of hundreds of thousands of ministers and laymen. If a dollar magazine double the present size could be offered to the lovers of the Bible in all the Evangelical denominations, whose contents are written by the ablest men and women on the globe, there is no limit to the possibilities of achievements. We purpose to solicit opportunities of conference in a score of the larger cities at as early a date as possible with the friends we now have in each, looking toward just such a widening and strengthening of our forces. We will welcome suggestions, plans, and openings for such visits. In the meantime do not overlook or forget the absolute necessity of providing for our present need.

AN APPEAL TO OUR FRIENDS.

I join most heartily in the congratulations of the Editor to our subscribers and patrons. The Bible League has rallied from the misfortunes caused by the long illness and breakdown of the former Secretary and Editor, Dr. Gregory. The movement to organize the friends of the Bible throughout the land can now be resumed with vigor and zeal. We purpose to take the five great Protestant denominations in turn and suggest plans to bring together in a compact army, the ministers and laymen who see great peril to the cause of God in the assaults of false scholarship upon the authority of the Word of God.

The appeal of the four bishops of the Methodist Episcopal Church to the Methodist ministry, loses none of its force by the decease of three of the four. It was issued April 29, 1907. We published it in our May number, and repeat it in this number. It is printed in circular form and will be given the widest possible distribution. It is so strong in its presentation of the issues involved that it would be difficult if not impossible to surpass it. It is just as applicable to all ministers as to the Methodist.

As The Bible League is interdenominational, we propose to create a Council in each of the following cities, in which we already have a nucleus: Boston, Providence, New York, Philadelphia, Baltimore, Washington, Pittsburgh, Cleveland, Cincinnati, Detroit, Chicago, Minneapolis and St. Paul, St. Louis, Kansas City, Des Moines, Louisville, Los Angeles. The Council will be composed of the subscribers and patrons in the cities named and their near neighborhood. A simple organization for local purposes will thus bring into touch with each other all who will actively engage in the aggressive work of the league. THE CHAMPION will serve as a medium of communication between the General Office and the various Councils. It will also be made the chief campaign agent of the league. In each city the local Council, by securing names and addresses of leading ministers and influential laymen, can have sample copies go to each. This will create public sentiment, arouse personal interest and win financial support.

We solicit the cooperation of friends of generous means to make this campaign possible and effective. If THE CHAMPION could reach a circulation of 100,000, the advertising would become a valuable aid in the maintenance of our work. One hundred persons who could each contribute $100 or more, to this campaign fund would enable us to start an immediate campaign in the cities named above.

The General Secretary will confer with our friends in these cities and where it is desirable and practicable will meet them in person and arrange for the opening of the work. This number of THE CHAMPION will be sent to many who have been reported to us as in sympathy with the purposes of the league, and may be induced to aid in such manner as their means and other obligations will permit. Communications addressed to the General Secretary soliciting information or offering cooperation will receive prompt attention. May we not urge the pledge of help by a large number who will contribute at once?

WM. PHILLIPS HALL,
President of the Bible League.

ADDRESS OF BISHOP HOSS.

It was short. It gave several pinpricks to the critical balloon. They were just as

effective as a sword-thrust. The hot air escaped. The scholar who is not sure of John's gospel, but is positively sure of Priscilla's, merits and receives as his fit answer a hearty laugh, not only for this theory but for all the others he guessed. The critics who think they think, but only chatter about what somebody told them that somebody else had said, make up about the whole of the family. One can easily trace back to a half-dozen inventors, the whole system; the others have only diluted and diffused the original guess. The authority of Christ which has for its inspiration the sub-conscious fancy of the Hard-shell Baptist testimony meeting is a fair description of the modern theologue's commendation of Jesus. It only needs a moment's thinking to determine that the sub-conscious approval or disapproval of what Jesus said or did, is upon a par with the findings of all counterfeit criticism. They offer no evidence. They cut out what does not commend itself to their high-mightiness; interpolate what the sense requires to make it harmonize with their sense; and declare that the hodge-podge mess is inspired and must be taken at a gulp. The experience that substitutes its dreams for the history of the Scriptures is only a joke, not even funny, only ridiculous.

STANDARD OF POLITICAL RIGHTEOUSNESS.

William J. Bryan, Secretary of State, addressed the House of Representatives, at Harrisburg, Pa., May 13, 1913. He said: "I lay it down as a proposition, and I am prepared to defend it anywhere, that the representative who secures office upon a platform and then holds the office and betrays the people who elect him, is a criminal worse than the man who embezzled money intrusted to him."

Mr. Bryan did not cease to be a Christian when he became a statesman. If we were to ask him, "Should the Church have as high a standard of righteousness as a political party?"we are sure he would answer, "Certainly! The party stands for temporal things; the Church for the things eternal!"

We will substitute two words for others in Mr. Bryan's statement:

"I lay it down as a proposition, and I am prepared to defend it anywhere, that the Christian who secures office upon a creed and then holds the office and betrays the people who elect him, is a criminal worse than the man who embezzled money intrusted to him."

We believe Mr. Bryan would be just as able and willing to defend this proposition anywhere as the original one. We believe we are safe in saying that in the Methodist Episcopal Church, no man has been elected to office, at any time, who did not avowedly stand upon a creed. No man could have been elected, or ever can be, who will openly and without reservation declare, "I do not believe the Doctrines of the Church as taught in the Articles of Religion. I do not believe in the canonical books of the Bible. I will not be bound by my ordination vows with regard to the maintenance of the Bible as the Word of God."

Mr. Bryan has severely characterized the man who betrays the trust of those who elected him as "a criminal worse than the man who embezzled money entrusted to him." The Bible Champion, in its first number, August, 1913, in an editorial entitled "Personal Morals a Primal Asset," quoted two legal decisions which would seem to make Mr. Bryan's characterization a truthful statement of fact.

An English court was appealed to by the trustees of a church whose pastor had become an "advanced higher critic" and had carried with him the majority of the church. The trustees claimed the right to adhere to the trust-deed.

The court declared: "The trust-deeds are legally binding upon all members and the minister, and the building must be worked upon the basis of the terms specified in the trust-deed, and the trustees have, therefore, the legal power to dismiss the pastor."

A court ruling in this country defining the religious trust relation, declared:

"When property, real or personal, is vested in a religious society, whether incorporated or not, as a Church or congregation for the worship of Almighty God and

the promotion of piety and godly living, it is a charitable use, whether the donors be one or many. The corporation or society are trustees, and can no more divert the property from the use to which it was originally dedicated than any other trustee. If they should undertake to divert the funds, equity will raise some other trustee to administer them and apply them according to the intention of the original donors or subscribers."

In reply to the objection that the principle above stated was contrary to the guaranty of religious freedom found in the constitutions of the several states, the court declared:

"The guaranty of religious freedom has nothing to do with the property. *It does not guarantee freedom to steal churches.* It secures to individuals the right of withdrawing, forming a new society, with such creed and government as they please, raising from their own means another fund and building another house of worship, but *it does not confer upon them the right of taking property consecrated to other uses by those who may now be sleeping in their graves.*"

We have italicized that portion of the court's statement which supports Mr. Bryan's contention. If he were to defend his statement before the Supreme Court of the United States the decision would doubtless be in harmony with the above.

We solicited from one of the most eminent lawyers in the land his legal opinion as to the legal status of the offense of preaching or teaching doctrines contrary to the creed of the Church. He stated that the courts had decided the principle many times, but asked, "You do not want a suit?" The reply was, "No! but we merely want it known by all men of all creeds in all church offices that a violation of trust is a legal offense which could easily be proven to be criminal if one cared to appeal to the court to deal with the malfeasance."

When the Church once gets rid of the foolish notion that betrayal of a church trust is a mere scholastic interpretation of a disputed and doubtful matter, *but is a criminal violation of law,* the trouble will be over without any law suit. The common sense of the average man will do the rest. A criminal cannot conceal his crime beneath a priestly robe or a pious platitude of love for that which he seeks to destroy.

ONE DOLLAR.

One dollar from each of our subscribers would relieve us of all care and anxiety for the immediate future. The total receipts for the ten months from July 1 to May 31, are nearly $5,000. During the months of June and July we solicit from each subscriber, One Dollar; either get a new subscriber or let us advance your date one year. The summer will be tided over and our burden will be lifted. It will be a small matter to each one, but a small fortune to us. May we not count upon your immediate response. Write, yes, today.

OUR NEW OFFICES.

We have occupied two rooms in the Bible House as a tenant of a lessee of a large suite. The lessee goes into larger quarters elsewhere and the suite must be leased as a whole. There are no other rooms suitable for our use, as the Bible House is full. The Editor has put at the disposal of the Bible League, free of rent, a suite of four rooms in his Parish House, 317 East 118th street, New York. It must be expected that the long use of the Bible House will be an embarrassment to our subscribers and correspondents at the start and for considerable time after removal. Any mail by inadvertence sent to the old address will be delivered, but will cause a little delay.

Judge Lamb's great paper on Hume's "Essay on Miracles," published in the *Bibliotheca Sacra,* has been reprinted as a Bible League Tract. It will be sent postpaid for five cents a copy, in any quantity. You will do well to get it and loan it to your friends who have trouble with the Bible.

"A better knowledge of religion is to be acquired by reading the Bible than in any other way."—*Benjamin Rush, M.D.*

THE LIBRARY TABLE.

"Christian Faith in an Age of Science"*---A Review.

Prof. L. D. Watson, Ph.D., LL.D.

The Origin of Life.—Part 2.

We now turn to notice Professor Rice's failure to solve the problem of the "Origin of Life" by a purely evolutional method. We have long been interested in this question, and followed the scientific quest for the invisible force that produces vegetable and animal organization. When we reached the section on the "Origin of Life" we were greatly interested and proceeded with the hope that our stock of biological knowledge might be increased; but we met with blank disappointment. In opening this section, the professor says: "From the question of the origin of particular species we pass to the consideration of the question of the origin of life itself, for obviously the doctrine of biological evolution is not complete unless it can include in its scope the origin of the earliest organisms, which must be supposed to have been the ancestors of all subsequent life. If the doctrine of evolution in astronomy and geology gives us a continuous development of the inorganic world from the initial condition of a nebula to the dawn of life, and if the doctrine of evolution in biology gives us a continuous development of the organic world from the dawn of life to the flora and fauna of to-day, there is still required for the completion of the idea of the unity of nature the recognition of a natural process of evolution whereby non-living matter becomes living." This is a simple, plain and true statement of the situation.

But, instead of proceeding to enlighten us on the subject, he turns back and devotes nine pages and a half threshing out the old biological theories of "spontaneous generation" and the "bathybius," two materialistic creatures that have for some time become extinct. We hardly see the propriety of lingering so long on these dead theories, but it shows the fondness of a geologist for fossils. The professor then completes this section in two pages and a half in confessing that he knows nothing about the "origin of life." He says: "It must therefore be confessed that we have no definite knowledge in regard to the origin of life. The belief in the evolutionary origin of life has absolutely nothing in its support except the force of general analogies and the estimate that will be put by different thinkers upon the value of such analogies depends very largely upon subjective conditions. Conclusions that rest only on analogy must be held tentatively and not dogmatically. Yet I believe that a qualified and provisional acceptance of the conclusion to which analogy points is more philosophical than their rejection." Evolutionists are now searching for two "missing links"—the one to connect the living with the dead, the other to connect the man with the monkey. Until the one is found we have no biological evolution, and until the other is discovered we have no organic evolution, for both are based upon the principle of uniform continuity.

Proceeding upon the assumption of nebular development, all evolutionists have been compelled to concede a dead universe. We think this a very unwise and an absolutely fatal concession. The professor's knowledge has failed, but he falls back on *faith* and says: "I believe that a qualified and provisional acceptance of the conclusions to which analogy points is more philosophical than their rejection." It is refreshing to find a physical scientist having so much faith. But "why seek ye the living among the dead?" All who accept the "nebular hypothesis," and base evolution upon the principle of uniform continuity, are absolutely shut up to the necessity of

* *Christian Faith in an Age of Science.* Prof. William North Rice, Ph.D., LL.D.

deriving the living from the non-living, because when the universe was in the condition of "fire-mist," with a temperature far above white heat, they concede that it was absolutely impossible that life could exist. The author concedes that the universe was once absolutely dead, but as we now have life, and holding that kind of evolution that proceeds upon the principle of uniform continuity, he believes that life was evolved from death. Of course we can soon snuff out his faith by applying the scientific method. Evolution properly assumes that every effect was first in its cause. It is claimed the organic, living universe is an evolutionary effect of an inorganic dead universe as its cause. But there cannot be more in an effect than in its cause, therefore we have something from nothing, which is a scientific absurdity and annihilates evolution itself.

Origin of Species.

We will now examine Professor Rice on the "Origin of Species." In regard to flora, Moses says: "The earth brought forth grass and herb yielding seed after his kind, and the trees yielding fruit, whose seed was in itself, after his kind." As to aquatic fauna, he says: "God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind." As to the land fauna, we read: "God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind." It will be observed that according to this record, both vegetable and animal species "brought forth" "after his kind." The phrase "after his kind," expresses but a single principle—constitutional heredity. We claim that Moses intended to state that no constitutional species had either the "promise" or the "potency" to produce a new and entirely different species.

Professor Rice devotes seventy-nine pages in the effort to prove that a species, either flora or fauna, has the power to evolve an entirely new species and has done so.

If Moses and the professor have both been fully understood and properly represented it would seem there must be a discrepancy between them. From a scientific standpoint, it would have been more logical to have placed the discussion of the "Origin of Species' after, rather than before, the consideration of the "Origin of Life," for we cannot have biological species without preceding life. Two radically different modes of creation have been claimed: First, the "fiat" mode which declares for Creator and creation excluding the principle of continuity and claims, therefore, that something came from nothing. This is the traditional view.

Second, the evolutionary mode which asserts the causator and causation including the principle of continuity. Of this latter, there are two kinds of evolutionists, —those claiming a uniform principle of continuity and those holding to a multiform principle of continuity. Professor Rice teaches the one, while we hold to the other.

In regard to the "Origin of Species," we think he fails as flatly as he does in reference to the "Origin of Life." We make a few citations which we think fairly present his position in this long section.

Thus far uniform evolutionists have been unable to give a definite biological classification.

The author says: "There is great difference of opinion among naturalists in many cases as to the units of classification, the species. One naturalist will divide a genus into twenty or thirty species, while another will recognize only two or three species, regarding the others as mere varieties. It is a paradoxical, but nevertheless a perfectly intelligible fact, that the difficulty in the delimitation of species is greatest in those groups of animals and plants which have been most thoroughly studied, and in the faunas and floras of those regions of the earth which are best known." Like all his predecessors, the professor has failed to make a perfect "delimitation of species," and therefore to give a clear, concise and scientific defi-

nition of a "species," and if we do not know with scientific certainty what a species is, how are we to know when we see one whether it is an old or an entirely new one?

"Before considering the theory of natural selection, we must notice two comprehensive laws in the realm of life with which the theory stands in intimate relation. Those two laws are heredity and variation. We may state those principles in a simple, though somewhat paradoxical, form in two propositions:— The offspring is always like its parent. The offspring is never like its parent. The offspring is always like its parent. It inherits from its parent, those qualities which mark it as an individual of a particular species."

It is equally certain that the offspring is never exactly like the parent. No human being shows an exact repetition of the characteristics of father or mother. We accept these two principles as correct, for they embrace the multiform, as well as the uniform, principle of continuity.

The uniform principle of continuity confines evolution entirely to the law of "heredity." It is strange the professor did not see the logical results of adopting the principle of "variation." When he accepts the law of "variation" by "natural selection," he introduces the "wooden horse" into his evolutional citadel.

We have already seen that the author has committed himself to the doctrine of an "eternal universe," involving an eternal evolution. Even if he had confined himself to the principle of constitutional or "hereditary" evolution, embracing simply uniform continuity, he could not, as we have seen, maintain his position, but he makes his theory much more untenable by introducing the principle of "variation" by "natural selection" occasioned by "environment," because this implies the prior principle of involution, and if evolution was eternal, involution must have been more than eternal, which is absurd.

He says: "We may say, then, that the orbit of every species of animal or plant is determined by the centripetal and centrifugal forces of heridity and variation."

"If one species is transmuted into another species, it must obviously be by one of the two processes or by some combination of the two. Either there must be from time to time very great variations, so that in these exceptional cases the offspring is so different from the parent as to be marked at once as the beginning of a new and distinct race: or, secondly, there must be from generation to generation a progressive accumulation of small variations tending in one direction; or, thirdly, there must be the occurrence of both these conditions." The professor accepts the theory that the "centripetal" force of "heredity" is finally overcome by the "centrifugal" force of "variation," and when "heredity" ends, a new species is created by the force of "variation" superinduced by "natural selection." The professor devotes many pages in an argument to prove his position, and thinks he has done so, but we must say, if he has, he has ruined his whole evolutionary fabric. It does not take a very keen mind to see that "variation" involves the logical implication of involution by the process of "natural selection," occasioned by "environment."

In plain language, this is simply saying that the uniform principle of continuity is liable at any time or at all times to be cataclysmically entered and the evolution become a multiform principle of continuity.

If the constitutional or hereditary, uniform principle of continuity can be entered by one external force, it certainly can by another, especially by a higher force. If a materialistic, or psychical force can enter and create a new species, why cannot a spiritual force enter and create a new species? This multiform principle which the professor has now adopted is just what theological scientists have always claimed and claim now, especially because it is that which is laid down by the Biblical writers. But notwithstanding his long argument, the professor has not been able to point out a new species by a particular application of his "centrifugal' force of "variation." Had he been able to give us a single new species, originated by this power of "variation,"

it would have been far more cogent, as an argument, than his whole seventy-nine pages of theory.

Darwin concedes that the changes occurring in the passage from an old species into a new one are infinitesimal, imperceptible and indefinite. He says: "Each of these changes may represent a million of generations." But far less time than this would take us back to an earth whose surface was molten if not aerial. The present tendency of scientific research is away from the Darwinian method of evolution. Especially is this the case in German scientific circles.

In an able article on "The Passing of Darwinism," no less a man than Edward Von Hartman, says: "In the sixties of the past century the opposition of the older group of savants to the Darwinian hypothesis was still supreme. In the seventies, the new idea began to gain ground rapidly in all cultured countries. In the eighties, Darwin's influence was at its height, and exercised an almost absolute control over technical research. In the nineties, for the first time, a few timid expressions of doubt and opposition were heard, and these gradually swelled into a great chorus of voices, aiming at the overthrow of the Darwinian theory. In the first decade of the twentieth century it has become apparent that the days of Darwinism are numbered. Among its latest opponents are such savants as Eimer, Gustav Wolf, DeVries, Hoocke, Von Wellstein, Fleichman and many others."

In point of fact it would seem that Professor Rice, himself, more than doubts his own position, for near the close of his long discussion he says: "In the case of distinct species it is certainly the general rule that the blending of two species is resisted by a greater or less degree of sterility. In the majority of cases an attempted cross between individuals of two species, whether animal or vegetable, results in the production of no offspring whatever."

In point of fact the sterility of hybridity has been the impregnable break-water against the creation of new species and has said to biological evolution: "Hitherto shalt thou come, but no further; and here shalt thy proud waves be stayed."

The Antiquity of Man.

In the section of the book here reviewed, Professor Rice refers to the origin and antiquity of man. As to the method of man's origin, two theories have been advocated—the developmental and the cataclysmical. In other words, the non-Biblical and the Biblical. The non-Biblical theory teaches the "ascent of man" from the monkey, while the Biblical theory teaches the "descent of man" from God. The former comes up, the latter comes down. In the last verse of the third chapter of his Gospel, St. Luke adopts the Mosaic mode of man's origination, and giving his genealogy says: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."

It seems clear that Moses taught that man descended from God, and not that he ascended from the monkey. These two modes of man's origination are plainly and radically different. If the Darwinian theory, adopted by Professor Rice, be true, the Mosaic method is certainly false. As illustrating, and as the author thinks, confirming the Darwinian mode of man's origination, he says: "Exceedingly important in this connection is the discovery, within a few years, of a human femur and a fragment of a human skull in Java."

These remains were, indeed, described by their discoverer as belonging to a creature intermediate between man and ape which he named Pithecanthropus erectus. They are, however, in all probability human, though more simian in character than any other fossil remains of man. Their location in the East Indian Archipelago, the home of the orang and gibbon, is exceedingly suggestive to an evolutionist." According to this statement, it must be observed that the "find" contained a "femur" and the "fragment of a skull." The discoverer claimed that they represented neither a monkey nor a man, but the "missing link" connecting the two.

But the author has ascertained that these bones represent a "human femur and a fragment of a human skull." But the author's faith begins to waver, and he says: "They are, however, in all probability human," though he concedes they are "more simian in character than any other fossil remains of man." Being more "simian" than "human," they would represent a curious man.

Two conclusions must be drawn from this illustrative statement. First, it would be impossible for the author to determine when man appeared upon the earth, because the long process of development from the "ape" into the "man" would make it impossible to decide just when this creature ceased to be a monkey and commenced to be a man. As is well known, evolutionists have been searching for many years for the "missing link." When these bones were found in Java, the finder claimed that they represented neither monkey nor man, for if they had been either, the discovery would have been worthless as both these had been known long before. Had they been neither man nor monkey, the "find" would certainly have been interesting to say the least. But the professor says they are "in all probability human." It is difficult to see how they can be "human" since they are "more simian in character than any other fossil remains of man."

It seems these bones found in Java were in an exposed condition, and would, therefore, even if they represent a real man, be of recent date, otherwise they would have long since disappeared from the action of the elements. We call special attention to this fact as stated by the professor. He says: "It is noteworthy that even to the present time very few human bones of very great antiquity have been found. The fact is not surprising when we reflect that human bodies are seldom left in situations where they can readily be preserved as fossils. Fossils occur chiefly in deposits formed under the waters of river, lake, or sea. In the majority of cases, savage and civilized men alike dispose of their dead by burial in porous soil, where even the bones crumble and disappear, or by cremation."

The Darwinian who discovered these Java bones, held that they represented a "creature" still below a man which would make his date as a man still later. But assuming with the author that he was a man, he must have been of very recent date otherwise as we have seen, these bones, having been exposed to the destructive influence of the elements, would have long before "disappeared," according to the statement of the author.

In referring to the antiquity of man, the author says: "It would be safe to say that at least five figures would be required to express the date of paleolithic man. His first appearance in Europe belongs to an antiquity measured not by thousands of years on the one hand nor probably by hundreds of thousands on the other, but by tens of thousands of years." A fair examination of the geological records will show that there is a very narrow, and perhaps no gap between the paleolithic and neolithic periods. There is a transition of the one into the other and also a transition of the neolithic into the bronze age. Geologists assume that the stone, bronze and iron ages stand for very great periods of duration, whereas they really represent comparatively brief periods of civilization. Great changes and improvements in civilization often take place in short periods of time.

There is no greater contrast in character between the civilizations of the stone age and the iron age than there is betwen that of the Toltecs or even the Aztecs and the present, and yet the latter civilizations are separated not by "five figures" but by only a few hundred years. The data of civilizations are too uncertain to draw any definite conclusions. The alleged fact that human remains have been found with some fossils of animals that have become extinct in some regions proves little or nothing, for these animals might have become extinct comparatively recently, for the author admits that some animals "are extinct in the parts of Europe where these relics have been found, though still surviving in regions much farther north." A fair investigation and interpretation of the geological records fail to overthrow or in any way in-

validate the theological records contained in the Bible. Geological science is yet mostly in the realm of theoretical speculation. So far as we can see the professor has thrown no new light on the question as to when man appeared on the earth, but rather rendered the subject more obscure by adopting the Darwinian development of man (which must include himself) from the monkey.

How Man Was Made.

Professor Rice attacks Paley's argument from design to prove an intelligent Creator. He says: "The admission of an external and self-existent something leaves unanswered the question whether that something is unintelligent or intelligent, a blind force or a free and moral personality. The function, then, of the argument from design is to establish the probability that the external something is intelligent. Every one is familiar with Paley's classical illustration of the watch, whose mutual adjustment of parts bears testimony to the purpose for which it was made and to the intelligence in the making." "Of all illustrations the one which seemed to put the argument with the greatest cogency was that of the eye as found in man and other of the higher vertebrates." "It can hardly be questioned that the force of the argument as presented by Paley is seriously impaired, when we consider that the eye, like all other animal structures has come to be what it is by a process of evolution carried on mainly under the guidance of the principle of natural selection. If the eye has come to be what it is by the survival of the fittest—desirable variations having been selected out of an indefinite multitude of variations which have occurred, while undesirable variations have disappeared by the extinction of their possessors, the evolution of the organ having begun with a form so simple as to be merely a pigment of fleck covering the termination of a nerve, —it is certain that an argument based upon the exquisite adaptation of the parts of the eye does not have the same degree of cogency which it was supposed to have when the eye in its most perfect form was looked upon as an independent and original production."

These quotations suggest several things. As stated by Moses, the mode of man's creation is certainly at variance with the mode indicated in these citations. In Genesis, we read: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." It is plain from this statement that man's body was formed out of the "dust of the ground," and not from the body of a monkey, and the soul was "breathed" out of God into the body of man, and not generated from the life of an ape. From this statement we conclude that the "eye in its most perfect form" was "an independent and original production," but as the author thinks that man—both body and soul—was generated from the monkey by a long process of evolution, and therefore that the eye was a long time coming to "its most perfect form," "the force of the argument as presented by Paley is seriously impaired." It will be observed that the professor assumes that the eye was formed by a process of evolution. This is the very proposition he should have first proven, as it is the basis of his whole argument. The professor seems to be fairly well satisfied in thinking that his evolutionary theory has "seriously impaired" Paley's argument. But suppose he had shown that his theory had entirely destroyed Paley's argument; what good purpose would it serve? Would it increase man's faith in God, or inspire greater confidence in the Bible?

The author's argument would have possessed far more "cogency" if he had proven, instead of assumed, "that the eye, like all other animal structures, has come to be what it is by a process of evolution, carried on mainly under the guidance of the principle of "natural selection." Although it took a long time, the author claims that this creature called "natural selection" was the main "guidance" in making the eye "what it is." It is surprising that this creature of "natural se-

lection" should have had so much intelligence and power, as it is simply the effect of "environment." The claim that the eye is "what it is" "mainly under the guidance of the principle of natural selection" is purely naturalistic, and shows the professor to be on the straight road to atheism, notwithstanding his profession of theism. But seeing that the human eye does show intelligence, he attributes this power to "natural selection," thus "desirable variations having been selected out of an indefinite multitude of variations which have occurred, while undesirable variations have disappeared by the extinction of their possessors." But if "natural selection," the effect of evolution, mainly made the eye "what it is," what was the evolver doing all this time, and what use would there be for this power? It is plain that the author makes the effect in some respects greater than the cause, and allows evolution at times to run away with the evolver. But if "natural selection" did not form the eye, what did? Was it blind necessity? It would be strange that a principle that had no eyes could see how to make an eye. But this could never be conceded by any theist, as it would contravene the scientific method, for if necessity having no eyes, should form an eye, something would come from nothing, which is an absurdity. There seems but one way of escape. Some intelligent power must have been back of "natural selection" and even back of environment, the secondary cause of "natural selection." What power was that? It must have been the cause that produced the environment which resulted in "natural selection," and through these directed the formation of the eye according to uniform theistic evolution. Although we repudiate the principle of uniform evolution in the formation of man in general and the human eye in particular, yet even on this principle it would still be true as the Psalmist says: "He that formed the eye, shall he not see?"

Instead of Paley's argument being "seriously impaired" by the long and slow process of evolution, we think it would rather be strengthened. It is difficult to see how the time required to execute a purpose could in any way impair the fact of intelligence. It rather shows a greater amount of foresight and wisdom in directing a long line of means to an end. Of all the weak sections in this book, we regard this section as among the weakest.

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